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THE COMBINATION OF CERTIFICATE AND EXAMINATION SYSTEMS¹

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I

The history of college-entrance requirements in the United States is one of relative quiet and peace until the rapid development of the public-school system of the Middle West and the appearance of the great state universities. So long as the secondary school had substantially no function but that of preparing students for college the problems were relatively simple and the right of the college to dictate what should be done in the preparatory course was rarely questioned.

The situation today is of quite another character. The public educational system, in the West at least, presents a unified organization with the kindergarten at one end and the graduate or professional school at the other. The system being a unit, its parts naturally hang together, and the certificate which witnesses the completion of one portion of the curriculum leads without more ado to entrance upon the next stage.

Facts and theory, however, are somewhat at outs even here. In such a system the college may, and in point of fact often does, lay down the standards to which the school must conform if its

¹ An address delivered December 1, 1911, at Columbia University, before the Association of Colleges and Preparatory Schools of the Middle States and Maryland.

graduates are to be received into the college. But the school is primarily accountable to the demands of its own community, and in ever-increasing degree is conforming its curricula to the apparent needs of its immediate constituency—in particular to that part which has no purpose of going to college. Moreover, this same high school is evincing a most active disposition to extend its work one or two years beyond the point at which the college nominally begins its labors. Evidently, therefore, it is not all skittles and beer even for the state university resting upon the certifying public high school.

The comfortable theory on which, until recently, we have for the most part proceeded in this country, is that that education which best fits for college is also the best for the boy who does not go to college. This tenet has been regarded by many of our college authorities as a profound and almost sacred truth, by others as an interesting truism, and by many school men as merely an entertaining jest. It is easy to see why a college which designates with great rigidity the preparatory course of its students should feel under obligation to defend the sanctity of this position. It is also easy to understand why the public-school men, alive to the obligations of the high school to community life, should regard the practical application of the doctrine as often ridiculous. Whether the principle be true or false, it is quite clear that, in all but a very few of our colleges, the general trend is toward permitting a material increase in the flexibility of the preparatory course. Certainly the schools are now given far greater latitude than was formerly the case, and as a result they are able to work out their own ideals without thereby debarring their students from the possibility of entering college.

In the last analysis practically all these problems reduce to the question of one's conception of the function of the college on the one hand and the secondary school on the other. Certainly no solution will ever be satisfactory which does not view the situation in the largest possible way, with full regard to the prodigious complexity of modern life and to the consequent necessity for almost unlimited range, variety, and flexibility in its educational arrangements.

II

In theory, college-entrance examinations have served two principal functions. They have been designed primarily to sort out the scholarly sheep from the ignorant goats. Incidentally they have afforded to schools a tangible criterion of the quality of work actually demanded by the college. In practice, both of these functions have often gone astray. The unfit student has, by hook or by crook, crowded under or over or through the examination bars, frequently staggering under a burden of conditions; the fit student has occasionally fallen by the way; and the schools, in interpreting the demands of the college, have sometimes been led to follow after strange gods, unknown in the pantheon of rational education. By tinkering here and patching there the system had been rendered moderately seaworthy, when suddenly, and coincidentally with the unprecedented development of the public high schools, the whole concern is found to be leaking and in imminent danger of foundering. We are invited today to consider briefly certain substitutes which have been proposed and certain modifications which have already been put into operation.

Let us at the outset distinguish clearly between two closely related but nevertheless independent and distinct issues. The first of these has to do with the influence which the college exercises over the curricula of the school by demanding that this, that, and the other study shall be pursued for such a length of time and in such a specified manner. The other is concerned with the devices by which the college undertakes to test whether or not these demands have been satisfactorily met. When the distinction is stated thus baldly, the two things appear obviously separate. But in many discussions of the merits and defects of entrance systems the two are confused, or at least treated as substantially identical. In the considerations herewith offered I shall have in mind the latter of these problems, that is, the immediate methods of determining fitness for entrance into college.

A casual inspection of the field makes it clear that we can readily distinguish three main schemes or systems by which the college decides what applicants it will receive. There is, first, the outright old-fashioned examination system, under which the

candidate presents himself prepared to undergo tests covering certain specifically designated subjects. There is, second, the certificate system, in accordance with which graduates of certain approved schools are permitted to enter without examination. Sometimes this privilege is contingent upon the student's having secured a grade distinctly higher than that necessary to receive the diploma of the school. There is, third, the system of combined examination and certification, of which at least three variant forms are known to the writer.¹

The first is that represented in the University of Pennsylvania. It may be described as a denaturalized certificate system. It will be discussed somewhat more fully at a later point. But in substance it consists in the scrutinizing of the candidate's school record by a committee of the faculty, authorized to accept the record of any or all of the preparatory work in lieu of an examination. The next is that of Columbia University, which by contrast may be described as a denaturalized examination system. Under this system a candidate goes through all the motions of an examination, but after he has completed them a special committee or a special officer, considering the results of the examination in conjunction with all the data available from the school and elsewhere, may grant him entrance although he has failed in the examination test or reject him although he has passed. This system also will be briefly considered at a later point. There is, finally, the new Harvard system, which appears to be a sort of limited-liability device, in accordance with which the student submits certain samples of his intellectual wares for examination and presents for the remainder of his justification the credentials of his school work.

Before entering upon a discussion of these more recent inventions the writer would beg indulgence for a few comments upon the three main types of entrance systems now in vogue, for the situation, to be understood, requires the perspective thus afforded. And first, the examination system.

¹ The author understands that the authorities of one at least of the institutions to be mentioned resent vigorously the implication that their plan involves the certificate system in any way whatever. All three of the universities referred to may share this contention. The classification here employed must, therefore, be understood as purely personal. The reader may judge for himself how far it is justified.

The most remarkable things are found true of this system. A scheme designed in the first instance to serve the innocent purpose of informing the college authorities whether a given lad may properly cast in his lot with the college is discovered to be operating so as to produce all sorts of unwelcome secondary consequences. It may, for instance, occasion a highly specialized and circumscribed patronage, one from which many valuable elements are lacking. At least this appears to be true where the system is brought into competition with the certification plan. Thus Harvard College finds herself drawing her students increasingly from New England, with only meager representation in the patronage of students from remoter parts of the country. Rightly or wrongly she attributes this fact to her entrance-examination system, and forthwith proceeds to amend it. Furthermore, under the influence of the examination system, with the specifications for preparatory work which this has carried with it, a class of schools has grown up whose exclusive function it is to train students for college. The curricula of such schools are aimed solely at this end, and their authorities become weatherwise in college-entrance examinations to a degree that is fairly weird. Needless to say, these are almost exclusively private institutions, catering to a relatively wealthy constituency. In the nature of the case such schools are essentially obliged to abandon the larger part of their independence; they make but little contribution to the intellectual solution of the broader problems of secondary education, and in general they are likely to take on an educationally parasitic hue. This is not to deny the conspicuous virtues possessed by the best of them.

Again, this system, so innocent in its intent, so pregnant of the unexpected, has brought in its train the professional coach, with his uncanny skill in safely guiding the veriest blockhead through the tortuous catacombs of college examinations. He is familiar with every trail in darkest calculus, and the Alpine passes of Greek prose and Latin grammar contain no terrors for him. He is a specialist beside whom the ordinary college professor appears a green, raw amateur.

Most disheartening of all, the system fails in a distressing number of cases to serve its major purpose. The well-coached

scalawag may get through only to be cast into outer darkness again at the end of six months or a year, whereas now and again the competent lad falls by the wayside, to the common disadvantage of himself and the college.

Over against these troubles—and we might have mentioned many more—must be set certain of the claims entered by the advocates of an examination system in its favor. In the first instance, it is urged that the college should be the sole arbiter of the fitness or unfitness of candidates for admission, and that only under the examination plan is its dignity and autonomy adequately protected. In the second place, it is said to be eminently wholesome for the student to be obliged to meet a severe test set in a purely objective way by disinterested and competent persons, who have not supervised his preparatory work. In the third place, it is alleged that the system is stimulating to schools, in that they know their work will be judged rigorously, not in accord with its pretensions, but in accord with its actual accomplishment in the training of students. These accomplishments can be tested by any fair examination, so runs the argument.

The plea that only under the examination system can the college preserve independence of action is essentially specious and is generally put forward only when it is desired to make a comparison unfavorable to the certificate system. No college contracts to accept the certificate of a given school to the end of time and the crack of doom, regardless of the conduct of the school. Approval is given subject to certain obvious limitations, and is revocable at will. The college temporarily delegates its authority, as it may in the case of an examination conducted, for example, by a general board, like that of the association here gathered. If the privilege be abused, it may be withdrawn. The situation is in many ways parallel to that of entrance into a graduate school upon presentation of the diploma of a reputable college. The autonomy of a college which could be seriously shaken by such a temporary delegation of its rights must be a highly fragile and delicate affair.

We are all familiar with the changes which our college presidents ring on the tonic effect of college examinations, provided they preside over institutions which admit by this system. The

president of Harvard University, for example, speaks of the necessity of feeding our young eaglets strong meat—the meat in this case being put up in the form of examinations. The president of Columbia University refers to the examination system as affording an admirable foretaste of the rigors, not to say horrors, of later life. From all sides we are assured that entrance examinations tend to breed a peculiarly self-reliant and courageous strain in the candidates. However this may be, there can be no question that most of the victims are well scared before they get through. The general virtues claimed for examinations of all sorts are especially predicated of this variety, set by strangers in a strange place.

At this juncture the issue is likely to become a trifle confused. Arguments which, if valid, apply to examinations in general are brought forward as peculiarly applicable to the examination used to determine eligibility for college entrance. One may freely admit the desirability of occasional examinations, whether conducted by the school authorities or by persons brought in from outside to discharge this special function, without being ready to agree that, in view of all its other drawbacks, including the vast expenditure of time and energy, this single virtue is sufficient to justify the continuance of the examination entrance system. The whole level of discussion has too often been that of an attempt to weigh the immediate advantages and disadvantages of a particular plan, rather than to orient the problem in its larger relations to education as a whole. So long as the institution, rather than the student, is made the unit of consideration, whether it be the secondary school, the college, or the professional school which is magnified, the outcome is sure to be short-sighted and warped. Moreover, such a method of attacking the problem is certain to create difficulties of an entirely factitious character. The mind of the student, whom we are attempting to educate, grows progressively from stage to stage. To treat it as though at a given time it ceased altogether one type of development and forthwith began an entirely new type is to do violence to the plain facts. If our institutions involve such abrupt transitions, such unoccupied lacunae, so much the worse for them. Fortunately for the interests at stake, an increasing sanity of judgment on the part of college authorities is abundantly shown in

such measures as those taken at Pennsylvania, Columbia, and Harvard, to which reference was made a little since.

In passing, however, let it be said that if one must have an examination system, experience would certainly seem to justify the belief that it is best administered by a board representing many institutions. Only thus can it be safeguarded from the idiosyncrasies of the individual examiner in the particular college.

There can be no doubt that the examination system has served to stimulate the work of preparatory schools in the directions demanded by the college. It is far from clear, however, that as a secondary consequence there has not been a slighting of work which the school undertakes to carry on but which the college does not specially require. Moreover, many other devices have been extremely successful in promoting the attainment of high standards by the school. To some of these we shall presently refer.

All things considered, the strongest single claim of the entrance-examination system for perpetuation resides in its moral effect upon the student. This is often unequivocally good. It is sometimes all but unequivocally bad, forcing into the foreground of the student's consciousness, as the all-important end, the mere passing of a test. It seems well to reiterate, however, that this moral advantage can be gained inside the school, without obliging one to adopt the system for college entrance, and thus fall heir to its partly undesirable consequences.

The orthodox form of the certificate system involves the inspection of the school at frequent intervals by college officers. Certain institutions employ a man to do little or nothing else. As a result of this inspection, under one form of the system, a school may be accepted in its entirety, even though some special department be ill conducted. Under another form, adopted many years ago in the institution I have the honor to represent, a college may accept the work of one part of the school and reject the rest.

If the schools sending students to a given college were few in number, or if an adequate supply of competent examiners could be secured to permit their spending considerable time in frequent inspection of the work of each school, the verdict would generally be very reliable. As things have actually stood, such inspection

has often tended to degenerate into a purely perfunctory visitation, in which the presence of the examiner upsets the equilibrium of the establishment for a few hours and secures practically no other tangible results. On the other hand, it must in all fairness be recognized that many institutions make extremely systematic efforts to render their inspections exhaustive and accurate. Moreover, in many parts of the country we now have organizations similar to your own which undertake to pass upon the standing of the school. The influence of such associations, so far as my knowledge extends, has been unequivocally bracing and helpful.

By institutions which do not employ it—and by certain faculty members of some that do—the certificate system is anathematized as the last resort of feeble colleges, which otherwise would starve for lack of students. Its adoption is regarded as a bid for popularity and for numbers, demoralizing alike to him who gives and to him who receives. It is supposed to involve the ignominious surrender by the college of its autonomy and self-respect.

In the western state universities where it chiefly grew up, having originated at my own alma mater upward of forty years ago, it was in the first instance patterned upon the German *Abiturientenexamen*, and was not meant to weaken the tests to which students were subjected, but, on the one hand, to unify the state educational system, and, on the other, to free the university from a somewhat thankless burden, which it was believed the strong schools could carry quite as well. The weaker schools were not permitted to employ the system.

So far as concerns the overt act of entrance into college the plan obviously foregoes the alleged moral and intellectual virtues of an examination. To be sure, such examinations are all but inevitable incidents of graduation from an approved school, but as ordinarily conducted they are examinations devoid of much of the impressiveness of the college-entrance ordeal.

Under the most felicitous conditions the system involves relations between the school and the college of a highly intimate and cordial kind. The college authorities are personally conversant with the circumstances of the school, and do whatever they can to strengthen it and give it help. The school, on its part, understands

exactly what the college is trying to do and co-operates intelligently. The situation produces an atmosphere of mutual confidence, whose value it is difficult to overestimate.

Under less favorable conditions the school may skimp its work and the fact go long undiscovered. The inspection of the school may be imperfect over a period of years, and a failure to check up accurately on the college record of its graduates may result in a slipshod continuation of rights of entrance long after such a privilege should have been revoked. This checking up affords the only unequivocally satisfactory test of the work of the school, and should never be omitted.

With conditions at their worst the college may make no serious effort of any kind to test the school. It may be in fact that which is so often charged of all institutions employing this system, namely, a college catering to cheap patronage and large numbers. Such a situation ought not, however, to be charged to the certificate system as such. It is a symptom of moral degeneracy whose counterpart may be found in institutions nominally employing an examination system. A college which is prepared to secure numbers at any price will find an examination system no serious obstacle to the realization of this simple and obvious ambition. Meantime, such statistics as we have seem to indicate that, on the whole, students who enter college upon certificate make better records than those who enter upon examination. Too much stress must not be laid on this result, although it puts the defamers of the certificate system under obligation to find an explanation.

Dissatisfaction with one or another feature of both the examination and the certificate system has led to a series of efforts to secure the virtues of each while avoiding their several defects. All serious experimentation in such matters is to be welcomed, and the results of such experiments will be watched with the greatest interest. It is not without significance for the advocates of the certificate system to observe that the changes at present being introduced are almost wholly inaugurated by institutions previously employing the method of examination and that the direction of the changes undergoing trial is toward rather than away from the spirit and methods of the certificate plan. So far

as the writer is aware, no institution of the first rank which has ever squarely adopted the certificate plan has gone back to any of the essential features of the examination method. This fact is not to be interpreted as meaning that any competent judge has ever declared the certificate system impeccable. Quite the contrary is the case. But it does seem to indicate that that system in its spirit is peculiarly representative of the educational conditions of our own day.

Three of the combination methods have already been referred to. We pass next to a few comments upon each. And first, the Pennsylvania system.

It will be remembered that under this plan a boy presents a full record of the work done in the preparatory school, together with such other credentials as may serve to inform the entrance committee exactly what kind of youth he is. If the committee sees fit, the boy may be forthwith admitted without examination or, at the discretion of the committee, he may be subjected to examination in any or every subject required for entrance. He may indeed, be refused even the right to undertake the examination. The college explicitly declines to consider itself compromised in any way by virtue of having accepted one candidate from a school. It asserts dogmatically that each case is to be tried upon its merits.

If this system could be administered by a vigorous omniscience—as perhaps it is at the University of Pennsylvania—it ought to be very nearly perfect. It says to the school, "We may examine any or all of your produce, so you must keep it up to standard quality." To the boy it says much the same thing, and he is put upon his mettle to meet the ordeal if it actually comes. On the other hand, the very excellence of his preparatory work is likely to be the means of sparing him the crucial trial. He has therefore a double incentive to do this preparatory work well. Clearly, however, the plan may relapse at any time into a mere variorum edition of the certificate system, and, unless it be accompanied by a competent school inspection, it might under such circumstances tend to the demoralization of all concerned.

It is not altogether clear to an outsider how a committee of the college is in a position, working with data furnished by the pre-

paratory school, to frame, in advance of a test of some character, a judgment materially different from that of the school authorities themselves. If this be true, the plan in practice must reduce essentially to a certificate system, with the school furnishing evidence upon which certain of the boys' credentials may be discounted. The college may save its face from a downright certificate system in seemingly reserving the right to pass on the individual case; but it is hard to believe that in actual experience the difference between this plan and the ordinary methods of certification would be discernible. As formulated, it has one cardinal disadvantage in comparison with the certificate system of the Middle West, namely, that it apparently does not emphasize the factor of intimate co-operation with the school. However, the writer does not wish to be guilty of the impertinence of passing on this system as it is actually applied in the University of Pennsylvania, when he has had no personal experience of the workings of the plan in that institution. His comments are directed at the seeming logic of the program as set forth in the publications of the University. If there were any method of getting at the scholastic record of the boy, aside from such facts as are supplied by the school itself, the system would be extremely attractive. But the writer is not able to discover ways in which this can be satisfactorily done, and unless it is done the central cog in the machinery, so far as it is distinct from an ordinary certificate system, apparently falls out.

The Columbia system is too new to justify any outspoken judgments of a final kind, but it represents a particularly interesting experiment, and one which, like the Pennsylvania plan, is quite in line with the best spirit of our time in its effort to get away from mere machinery and to humanize the situation. It retains the examination, and apparently cherishes the belief that a large measure of the alleged moral tonic inherent in that system can be preserved even when the candidate knows in advance that failure in the examination will not necessarily exclude him from the kingdom of collegiate heaven. This belief taxes somewhat the credulity of the skeptical outsider, but it may well prove justified by its fruits. Granted such an able and conscientious officer as Columbia has put in charge of the plan, one may well entertain the largest

confidence in the general average of the results. In any event, each lad who applies for entrance is given careful personal consideration by a man who devotes his entire time to this work. In so far as the results of the entrance examinations put into the hands of this officer a mass of facts bearing upon the particular cases, they are undoubtedly helpful in aiding his decision, and in so far they must unquestionably serve to furnish precisely that element of additional information which the Pennsylvania system does not seem to afford until the boy has been denied entrance in one or more subjects and examined.

As with all other human devices, the success or failure of this program must largely depend upon the caliber of the persons chosen to administer it. In the hands of an ill-advised or freakish committee it might produce veritable chaos in the selection of matriculants. Under the direction of a weak-kneed and short-sighted individual it would speedily reduce the entrance requirements to zero, or thereabouts. In other words, it seems to be a capital plan if its administration can be placed in the hands of absolutely first-class men. Confided to any others, it would be hazardous to the last degree.

The Harvard system also is too new to permit an accurate estimate of its actual workings. As a mere program, it must certainly appeal to everyone as an ingenious and promising compromise. The examination feature is retained, but applied only to a limited group of topics; for the rest, the school record is accepted as evidence pro or con in considering the application of the candidate. It will be recalled that the old system was discarded for a variety of reasons. It hampered the freedom of the schools in arranging their curricula; it made it difficult for a boy to come to Harvard unless he had decided so to do several years before the completion of his preparatory work. Many public high schools, refusing, or being unable, to comply with the rigid specifications of the examination schedule, sent no boys to the college, and an undesirable geographical restriction in patronage was a consequence. Moreover, the examinations, like all such, often failed in their most essential function, namely, admitting the fit and excluding the unfit.

One is moved to wonder a trifle whether under the new system a smaller proportion of students than heretofore will be eliminated during the first year; whether, in other words, it will really enable a juster estimate to be made of the fitness of candidates for entrance than was possible under the old arrangements. If this does not prove true, it should be a serious disappointment to the inventors of the plan. That its chief merit will be found to consist in the attracting of boys from a wider territory than before seems altogether probable. Certainly the figures reported for the first year of the operation of the plan appear to bear out this conclusion. This result, however, would have been gained in even larger measure by an outright adoption of the certificate system. If it proves that after all the only test of the pudding is in the eating, if it be found necessary in the last analysis to pass upon the doubtful cases by allowing them to come into college for a period of probation, by the outcome of which they shall be judged, it is not clear that the plan has any great advantage over the certificate system, save as regards the alleged but disputed moral virtues of the examination as such.

There never is any particular question about a large section of the applicants for entrance whose complete school records are at hand. Humanly speaking, a competent person can decide right off that a certain percentage of a given number of candidates ought unqualifiedly to be accepted, that another percentage ought quite as certainly to be excluded. It is the intermediate group which presents the perplexing problems. Experience seems to make it reasonably clear that neither the certificate nor the examination system affords an infallible index of the success or failure of these cases after they enter college. Apparently, nothing but the actual trial of college work can afford decisive evidence. It is no doubt the business of any system to reduce this class of puzzling cases to the lowest possible point. But we shall be grossly deceiving ourselves if we imagine that any scheme will endow us with unerringly prophetic vision. Whether the new Harvard system will prove itself superior to the old at this point and to other systems at present in vogue will be watched with the greatest interest by all of us.

In the minds of many Harvard men—and in this they have many sympathizers—there inheres the belief that a kind of moral halo hangs around an examination system merely as such and renders it irresistibly alluring to the nobler and more courageous sort of boy. By virtue of this alleged fact, they believe that a system involving examinations will always prove of superior attraction to such youths when compared with systems of any other type. No doubt there is a measure of truth in this contention. The pugnacious and combative instincts in the young extend to intellectual and moral issues as well as to those of a physical kind, and it is fortunate that this is the fact. But this circumstance affords not so much an argument for introducing a critical examination at the single point separating the school from the college as an argument for the introduction of such intellectual and moral shower-baths at various points in the curriculum. Indeed, it is the writer's understanding that Columbia has already introduced an honor system incorporating this principle, and that President Lowell has established a similar plan as a feature of graduation with honors from Harvard College. Persons familiar with the history of efforts of this kind in the American college during the past century may well feel some skepticism as to the outcome, inasmuch as in many institutions it was long a practice to have examinations covering the work of the entire year and of the entire college course. These examinations, having been inherited from an English ancestry, were not readily abandoned, and, indeed, only disappeared in the face of conclusive evidence that they failed to accomplish any seriously useful purpose. This may have been the fault of the methods employed, and not of the system as such. In any case, it is well worth a further trial, and the experience of English and Continental universities would seem to indicate that some educational value of high merit is to be extracted therefrom.

III

If we are not in a position to urge with confidence the conclusive superiority of any one college-entrance system, we may at least formulate certain of the requirements to which a good system must conform. It ought to protect the college from the incompetent.

It ought to assure the arrival of the competent in the college. It ought to attract the able. It ought to augment the sense of community of interests between the school and the college. It ought to enable the school to work out its own inner life and ideals, while stimulating and assisting it in every worthy way. These things at least it should do.

It may well be that no one system possesses superlative advantages on all these counts, that the genius of one institution is better served by one device, that of its neighbor by some other device. In each case we must believe those arrangements best which are clearly most native to the conditions they are called upon to meet. Any device which cannot be assimilated as an organic part of the situation will certainly fail. It may continue to be nominally in operation; actually it will be disregarded. In no particular of institutional comity is it more necessary to exercise forbearance and mutual respect in judging of the merits of divergent systems. The day has certainly passed when any college can set itself up as a standard to which all others must conform on pain of being stigmatized with inferiority. The educational field is far too complex and legitimate educational ideals are far too numerous to warrant any such vain and narrow verdict. Here, if nowhere else, one man's meat may well prove another man's poison.

THE LAST VESTIGE OF PURITANISM IN THE PUBLIC SCHOOLS OF MASSACHUSETTS¹

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It is a law of history that the spirit of a religious or political philosophy when it vanishes leaves behind it numberless dead or dying forms. Long-established habits and devotion to the symbols of the past prevent the clothing of new feelings and ideas in a new garb. It is only under the pressure of changing social conditions that the old forms are gradually modified.

Massachusetts offers no exception to this rule. Puritanism is no more, but some of its modified forms have persisted down to our own day. Perhaps the last vestige of its influence finds an echo in a law of 1862 which still remains in force. This law enacts that "a portion of the Bible shall be read daily in the public schools, without written note or oral comment."² To understand the power which gave rise to this law it is necessary to review rapidly some of the phases of the history of Massachusetts.

The Puritan can be understood only in the light of the world's great religious movement toward reform.³ Under the papal dominion the church had been the source of all authority; but the followers of the Reformation turned from the church to the Bible for guidance. No religious sect ever embraced this principle with greater enthusiasm than the Puritans.

The Puritans who founded the Massachusetts Bay Colony conceived the state as a biblical commonwealth. This was clearly shown in 1644 when a contention arose concerning the power of

¹ The writer wishes to acknowledge his indebtedness to the Harvard Library and to the Boston Public Library, through whose courtesy he had access to many old text-books and to many valuable documents and books relating to the early history of Massachusetts.

² *Revised Laws of the Commonwealth of Massachusetts Relating to Public Instruction*, Boston, 1909, chap. xlii, sec. 19.

³ Ellis, *The Puritan Age in Massachusetts*, Boston, 1891, chap. iv.

the magistrates. The matter was referred to the elders for arbitration. They affirmed that, in the case of the vacancy of the general court, the magistrates "may act in cases wherein there is no expresse law, soe that in such acts they proceed according to the word of God."¹

It is a significant fact that during the first few years of the colony life much of the legislation was suggested by sermons, and bills were frequently presented to the elders for their approval before they were passed. In fact, the first two civil codes used by the colonists were drawn up by ministers.²

Many of the early decisions of the General Court reflect the attempts to administer justice not only in the spirit but in the letter of the biblical law. It is not uncommon to find in the records such statements as these:³

It is ordered that John Baker shalbe whipped for shooteing fowle on the Sabbath Day.

It is ordered that Josias Plastowe shall (for stealeing 4 basketts of corne from the Indians) retourne them 8 basketts againe.

The first legislative enactment,⁴ that houses should be built for the ministers "with convenient speede att publique charge," showed the union of church and state. This union showed itself also in the legal prosecution of those sects which were not Puritan, in the limiting of the franchise and office-holding to members of the established church, and in the support of that church by public taxation. It was not until 1833 that the state constitution was finally amended so that the legislature lost its power to compel provision for public Protestant worship.⁵ Down to 1821 the oath of office also prevented Jews from holding the offices of governor, lieutenant-governor, and councilor.⁶ However, it is outside of the limitations of this brief paper to follow the great battles for religious liberty which were waged in Massachusetts, chiefly under the leadership of the Baptists.

¹ *Records of Massachusetts* (edited by Shurtleff), Boston, 1853, Vol. II, p. 91.

² Clark, *Congregational Churches in Massachusetts*, Boston, 1858, pp. 351, 205.

³ *Records of Massachusetts*, Vol. I, p. 82. ⁴ *Ibid.*, Vol. I, p. 73.

⁵ *Constitution of Massachusetts*. Part the First, art. III; Articles of Amendment, XI.

⁶ *Ibid.*, chap. vi, art. I; Amendment VI.

It does seem pertinent to inquire about the Puritan attitude toward children.

The Puritans regarded the nature of the child as being totally depraved.¹ Jonathan Edwards referred to them as "young vipers," and Cotton Mather, not a whit less complimentary, spoke of them as "children of wrath." The original sin of Adam had been visited upon them. A knowledge of the Scriptures and earnest prayer were necessary for their salvation.

Cotton Mather appealed most dramatically to the parents in this fashion:²

Oh, look upon the children which you have so often set on your knees, which always lie so very near your hearts. How can you bear to have them thrown into the place of the dragons? They infallibly go thither if by the knowledge of the holy scriptures you do not save them from thence.

He possessed equal talent in presenting his uncanny ideas to children:

Ah, children, be afraid of going prayerless to bed lest the devil be your bedfellow. Be afraid of playing on the Lord's Day lest the devil be your playfellow. Be afraid of telling lies or speaking wickedly lest that evil tongue be tormented in the flames when a drop of water to cool the tongue will be roared for.

So great was the danger menacing children and so necessary was it for them to have a knowledge of the Bible that Cotton Mather admonished the parents to compel the children to read the Scriptures daily. He even recommended that they be hired "to remember what they read, to get select sentences of the holy scriptures into their memories."

Since the minister usually represented the highest intellectual talent in the town and was the recognized authority on the Bible, it was only natural that he should exert considerable influence, directly and indirectly, over the religious and moral instruction in the public schools. Sometimes the children were sent to the minister, who examined them to see that they had the proper religious training; but usually the minister visited the school regularly to conduct devotional exercises and to see that the children had a proper understanding of the catechism and the sermon

¹ Ford, *The New England Primer*, New York, 1897, p. 1.

² Mather, *An Essay upon the Good Education of Children*, Boston, 1708, p. 18.

of the preceding Sunday. Down to 1826, when the selectmen were authorized to delegate their power to a school committee, the minister had a continuously decreasing power over the schools as a teacher, supervisor, or certifier of teachers.

Previous to the Revolution there were few textbooks in use in the schools, and, among those few, the Bible was naturally important. Newbury, for example, was using only the Bible and the catechism in her schools nearly a hundred years after her schools had been founded.¹

During the latter part of the seventeenth century, however, there appeared a book of heavy religious tone called the *New England Primer*. There can be no doubt that it was a true expression of the theological (not the religious) consciousness of its time. The enormous sale of the book and its long use testified that it had struck a popular chord.² It passed through many editions, but all those preceding the Revolution were essentially alike in spirit and contained about the same printed matter.

A *New England Primer* published in Boston in 1770 might be representative of the editions issued before the Revolution. It was crudely bound in oak boards, poorly printed on rough paper, and was almost small enough to put in one's vest pocket. On the inner side of the front cover were a morning and evening prayer for children, and on the first page was a picture of George III.³

The text proper began with the letters, followed by combinations of letters in one syllable, two syllables, etc. After the combinations of syllables and words there were a number of rhymed couplets, with cuts along the side to make the meaning clear. The couplets ran thus:

In Adam's Fall
We sinned all.

Heaven to find
The Bible mind.

Christ crucify'd
For sinners dy'd.

¹ Currier, *History of Newbury*, Boston, 1902, p. 408.

² Dexter, *History of Education in the United States*, New York and London, 1904, p. 211.

³ *The New England Primer*, Boston, 1770.

The Lord's Prayer, the Nicene Creed, and Watts' Cradle Hymn came next. The primer naturally contained a catechism. In this instance it was by John Cotton, and had the strange title: "Spiritual Milk for American Babes, Drawn out of the Breasts of Both Testaments for Their Souls' Nourishment."

The last selection in the primer purported to be a dialogue between Christ, a youth, and the devil. As the story goes, the youth resolves to spend his time in sport and play and disobey his parents, to the great delight of the devil. Christ tries to persuade the youth to change his mind, assuring him that the devil lies and that his ways are deceiving. As the youth is reticent, Christ affirms that he will be burned in hell. In reply the youth suggests that he knows that Christ has mercy; that it will be easy to repent when he is old; and that all his sport and play will speedily come to an end. The youth laments and begs for mercy, but Christ replies:

"No pity on thee can I show,
Thou hast thy God offended so;
Thy soul and body I'll divide,
Thy body in the grave I'll hide
And thy dear soul in Hell must lie
With devils to eternity."

A moral drawn from this dialogue ends the text. It reminds all children who are not submissive to their ministers and parents in youth that they may expect to go to hell and live under the eternal wrath.

Such was the *New England Primer*, which in one form or another journeyed on its way down to the middle of the nineteenth century, and for a hundred years at least was the principal text in the elementary school.

After the Revolution a new spirit began to be felt in the land. Independence had been won, the imagination had been fired, and a powerful interest had been awakened in politics. Printing presses were busily turning out newspapers and books, and the Bible was naturally read less. Economic conditions improved, many religious denominations sprang up, intercommunication was easier and quicker, commerce and trade took on new life, immigrants poured in; everybody began to feel a thrill of pride in the progress of the

new republic, and local pride and prejudice tended to break down. This growth of intellectual hospitality in response to new and powerful social interests was naturally reflected in the textbooks used in the public schools. For example, the *Boston Primer*, which claimed to be an improvement over the *New England Primer*, introduced some secular matter. On the first page we find the significant words:

He who ne'er learns his A.B.C.
Forever will a blockhead be.

The book also contained little selections which would appeal to children—an idea which had never been entertained by the old-time Puritan. One of the selections was entitled, "The Setting Sun and Rising Moon."¹

The readers and spelling books that were in use after the Revolution dropped out first the theological and then the biblical instruction. Many of the books took delight in giving specific moral directions. In the early editions of *Webster's Spelling Book* it was not unusual to find sentences like this:²

A good child will not lie, swear, nor steal. He will be good at home and ask to read his book; when he gets up he will wash his hands and face clean; he will comb his hair and make haste to school, he will not play by the way as bad boys do.

The new readers showed themselves more and more responsive to the vital interests of the time. The national spirit found expression in the speeches of the military and political leaders of the Revolution. With the rise of American men of letters, selections from Irving, Webster, Bryant, and Longfellow made their appearance.

Besides the multiplicity of interests that we have already noted, there was a rising jealousy of anything sectarian, which tended to crowd out the strictly theological and biblical instruction from the public schools. The emphasis then fell on moral instruction. Thus in 1845 we find the school committee of Cambridge urging the importance of good morals and good manners in the

¹ *The Boston Primer*, 1814.

² Johnson, *Old Time Schools and School Books*, New York and London, 1904, chap. vii.

schools, but expressly stating that sectarian influences must not creep in.¹ This denominational jealousy also showed itself in a state law enacted in 1827.² This law forbade the school committee's directing "any school books to be purchased or used" which were "calculated to favor any particular religious sect."

The plan of giving specific moral instruction through the school textbook has slowly given rise to a less direct method. The modern school textbook aims to fulfil an ethical mission through suggestion.

In 1828 the minister ceased to have any legal connection with the public schools.³ We might expect naturally as a result that the emphasis placed on direct moral instruction and the reading of the Bible would be decreased. There is no reason to believe, however, that the habit of reading the Bible daily in the public schools had become inoperative, or that the law of 1855,⁴ which made the daily reading of the Bible compulsory, established in most cases any new kind of practice.⁵ The history of education in Massachusetts shows that the state had always been very conservative in passing laws relating to public instruction. Invariably the law that is passed merely confirms and requires a practice which has become quite general throughout the state. This was doubtless true of the law of 1862, which still remains in force.⁶ It gave assurance that the old custom of the daily reading of the Bible in

¹ *Annual Report of the School Committee of Cambridge*, 1845.

² *Laws of the Commonwealth of Massachusetts*, 1825-28, chap. cxliii, sec. 7.

³ Dexter, *A History of Education in the United States*, New York, 1906, pp. 81-83.

⁴ *Supplement to the Revised Statutes of Massachusetts*, 1854-59, chap. ccccx.

⁵ Horace Mann's investigations, while secretary of the State Board of Education, showed that the Bible was used in the school of every town in the state except three. These three did not answer his inquiry. The laws relating to the compulsory reading of the Bible were passed because the people believed that the state authorities were intent on banishing religion from the schools. See Martin, *Evolution of the Massachusetts School System*, New York, 1908, pp. 228-32, and Hinsdale, *Horace Mann and the Common School Revival in the United States*, New York, 1911, chap. ix.

⁶ This law reads as follows: "A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use school books in the public schools calculated to favor the tenets of any particular religious sect."

the schools should continue, and in such a way that it would arouse no sectarian differences. Massachusetts, the original home of Puritanism in America, is the only state of the New England group that has such a law on the statutes.

This law, with its flavor of mediaevalism, seems to be quite generally enforced, especially in the upper grades and in the high schools. Many teachers, however, seem to be ignorant of the law, or at least of its mandatory character; others, for pedagogical or other reasons, read the Bible only when it suits their whims or convenience.

The principal objection to the law seems to be a pedagogical one. It is said that the law defeats its own ends, if an understanding and appreciation of the Scriptures are its aims. The unusual style and the abstractness of thought in the Bible make it unintelligible to children unless there is some comment on the part of the teacher. The provisions of the law make this impossible. Again, the daily repetition of that which cannot be understood and appreciated fails to get or hold the attention, and leads to a feeling of tedium rather than reverence. It is inconceivable that such a state of mind should react in any effective way on the moral life of the child.

This argument, based on modern psychology, it should be said, does not exclude recognition of the Bible as literature and as the source of the greatest moral and religious treasures of our civilization. It would emphasize the fact that the church is an institution set apart by society to minister to the religious needs of man, and that, owing to denominational differences, the church, and not the school, must bear the responsibility of teaching the Bible. The present law does not provide for any real teaching of the Bible. It prevents the adaptability which is the soul of all true teaching.

But it is safe to say that the great majority of the people of Massachusetts would strenuously defend the old custom of the daily reading of the Bible in the public schools. It would be defended largely because of its age and history, and also because it is believed that it tends to furnish moral incentives and to develop a reverence for the Scriptures. Many good teachers maintain that selections may be taken from the Bible that will and do appeal to the interests and understanding of even little children.

Whatever arguments may be made for or against a law which was enacted more than half a century ago, it is fair to say that the opposition to this law is so feeble as scarcely to be worthy of consideration. The law will probably remain on the statute books, a unique monument to Puritanism, until unforeseen social changes create a new public sentiment which shall demand its repeal.

A HISTORICAL SKETCH OF THE GOUIN SERIES-SYSTEM OF TEACHING MODERN LANGUAGES AND OF ITS USE IN THE UNITED STATES

CHARLES HART HANDSCHIN
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The Gouin series-system of teaching modern languages received its first prominent notice among English-speaking peoples in editorials in the *Review of Reviews* in 1892 and 1893, in which Mr. W. T. Stead gives an enthusiastic account of the method as tried on his children. In the same year M. Gouin's book, *L'art d'enseigner et d'étudier les langues*,¹ was published in English translation by H. Swan and V. Betis.² These gentlemen also founded the Central School of Foreign Tongues, in London, in 1892, and later four branch schools, in which they have trained great numbers of teachers of various nationalities to teach by the Gouin method. Today hundreds of schools in England are using this method, while the reform or compromise method, also largely used in England, has accepted some of the devices of the Gouin method.

But what is the Gouin method, someone will ask? Discontented with the inefficiency of the conventional methods of teaching languages, François Gouin invented the series-system, in which the conversations, or lessons, treat of a unified theme, such as: "I open the door," or "The maid pumps water." Each lesson is written out in a series of sentences, each of which tells of an action. Gouin considered that in this way language material can be more easily learned than otherwise, and he said he had learned this system by observing children in their talk.

Gouin set himself to working out a thorough linguistic system which should include the entire vocabulary of the language to be taught. Accordingly he arranged his lessons in general series, on

¹ Paris, 1880.

² *The Art of Teaching and Studying Languages*. By F. GOUIN. Translated by H. Swan and V. Betis. London: Longmans, Green & Co.

such topics as "man," "the quadrupeds." Thus under "man" came the various series on man, and under these the individual lessons on man's activities. Gouin worked this out very thoroughly, crossing out each word in his dictionary as he used it, and continuing until the dictionary was exhausted. For imparting the vocabulary of a twelve-year-old child twelve hundred lessons, of from eighteen to thirty sentences each, were found sufficient, and these he taught in three hundred recitation hours. For imparting the vocabulary of an adult educated person Gouin used from three thousand to four thousand lessons, which he taught in from eight hundred to nine hundred recitation hours. To this vocabulary of the "objective" language Gouin added from one thousand to two thousand lessons on figurative language, while the language for abstract processes was intermingled with the ordinary lessons from day to day.

Thus the method was thorough enough on the side of the vocabulary; and as Gouin himself taught the grammar, this part of the instruction was likewise well cared for, although his highly original scheme for the treatment of the tenses is somewhat fanciful. Gouin's personal teaching was, according to good testimony, a most remarkable achievement.

France, the home of the series-system, for many years did little to encourage M. Gouin. Enthusiastic and efficient teacher but poor scholar that he was, Gouin failed to present his method so as to interest scientific men. It was only after the phenomenal success of his method in England that the government of the city of Paris organized a school for M. Gouin. In this public school Gouin, who had refused a call to London, taught until his death in 1896. Here his ideas are being perpetuated by the training of scores of teachers each year, who in turn go out to teach others. The direct method, also used extensively in French schools, shows decided traces of the series-system.

The method has found its way also into a number of Scandinavian schools, notably in Christiania, as well as into the schools of Holland, where it is used in Rotterdam, Amsterdam, The Hague, Utrecht, Deventer, Arnheim, Bois le Duc, and Almelo.

In Germany articles on the Gouin method began to appear in

1895. The method is used in its purity at Gandersheim-im-Harz, and in one public and seven private schools in Hamburg. A number of gymnasia are using the main principle of the system, namely, the arrangement of the material in a natural series, as for instance the *Bockenheimer Realschule* and the *Musterschule* in Frankfurt-am-Main.¹

In the United States the progress of the series-system has been slow. The first mention of it in this country was so derogatory that, seemingly, it discouraged teachers from looking into the matter.² Mr. Findlay's scant comprehension of the series-system in his article is due evidently to lack of knowledge of the theory of the method, and to the fact that he never had an opportunity to observe the Gouin teaching in actual operation; and so, member of the *vieille garde* that he is, he throws the system bodily out of court.

However, the publication of Gouin's book in English translation, mentioned above, and also an adaptation of the Gouin method by Betis and Swan,³ as well as articles in *Die neueren Sprachen*,⁴ served to acquaint a limited number of our teachers with the theory of the method. M. Betis's own attempt to demonstrate the practical side of the method in Boston, in the years 1895 to 1897, seems to have had no great results.

The report of the Committee of Twelve on College Entrance Requirements of the Modern Language Association and the National Education Association⁵ devotes some space to the Gouin, or psychological, method, as Betis and Swan have named their adaptation. The report says:

¹ Professor Max Walter, the director of the school, whom many of our teachers heard on his tour through the United States last spring, says in his book, *Englisch nach dem Frankfurter Lehrplan*: "Ein grosser Vorteil des (Gouin'schen) Verfahrens besteht darin, dass der Schüler sich den Verlauf einer Reihe selbst genau vergegenwärtigen, die aufeinanderfolgenden Handlungen feststellen, und in sprachliches Gewand kleiden muss."

² Findlay, "Reform in Modern Language Instruction," *Educational Review*, 1893, pp. 334 ff.

³ *The Facts of Life*. London and New York: Longmans, Green & Co., 1896.

⁴ Vol. III, Nos. 1, 2, 3, 4, 5, 6, 8, and 9, and a keen criticism of the method, Vol. VI, No. 6.

⁵ *Report of the United States Commissioner of Education*, 1897-98, pp. 1391-1433; also *Addresses and Proceedings of the National Educational Association*, 1899, pp. 707-55.

Out of the conviction that modern-language study should be made attractive, and out of the desire to adapt instruction to the known workings of the human mind, has come a system that seems more deserving of serious attention than the grammar method or the natural style of teaching.

However, since the report finally recommended adherence to the grammar-translation method, this compliment to the Gouin method bore no visible fruit. In the same year we find a glowing panegyric on the virtues of the series-system,¹ which, however, produced no results, since it pointed to no definite literature, such as printed lessons, which teachers might have used. In 1900 Kron's essays on the Gouin method² were published in book form.³ This is the best statement of the method extant, and much superior to Gouin's own enthusiastic but unscholarly exposition. Brebner, in *The Method of Teaching Modern Languages in Germany*,⁴ devotes several pages to the Gouin method in Germany, which add but little to our knowledge. Occasionally we find essayists purloining an idea or two from Gouin; for example, Ingres, when he asks: "Could not the teaching of languages be linked to such subjects as arithmetic, geography, physics, etc.?"⁵ In 1906 a notice was published of a course in an adaptation of the Gouin method given at Miami University,⁶ and this was followed by an exposition of the method pursued in this course.⁷ In 1908 Fritsche gave a notice of the Gouin method,⁸ without accomplishing anything for the method, because, for some reason, he gave no information on the point most important to teachers: namely, where to get material to teach with. Bagster-Collins devotes several pages to the series-system in his book, *The Teaching of German in Secondary Schools*.⁹

So much for the history of the method. Now as to its use in the United States. The first, and for years the only, printed

¹ Charvet, "How to Learn a Language," *Educational Review*, Vol. XV, pp. 74-79.

² Cf. *Die neueren Sprachen*, Vol. III.

³ Kron, *Die Methode Gouin oder das Serien-System in Theorie und Praxis*. Marburg, 1900.

⁴ London, 1904.

⁵ "The Teaching of Modern Languages," *School Review*, Vol. XII, pp. 491 ff.

⁶ *Miami Bulletin*, April, 1906.

⁷ *Ibid.*, February, 1907.

⁸ "The Study of the Systematic Vocabulary," *School Review*, Vol. XVI, pp. 102-9.

⁹ New York, 1908.

Gouin lessons in America were those contained in Betis and Swan's book.¹ But this adaptation of the series-system suffers from two main defects: first, it violates the principle that "the picture must not be changed" in the objective part of the lesson; and, second, Gouin's principle that the student shall not see the printed page before he has learned the lesson cannot be adhered to, even if one should cut up the book and hand out the pages piecemeal. It is, however, an excellent book for teachers and for such as are seeking to enrich their vocabulary by reading. The book has had no large sale, and as a textbook is scarcely used.

The most recent use of the Gouin method, an adaptation of the series-system to our American conditions, has been worked out by two professors in Miami University, and has been in use in that school for six or eight years. It is now being used in some two hundred high schools and academies and a few colleges.

Gouin's idea that language can best be taught in series is psychologically and pedagogically correct. This basal principle has been adopted even in the teaching of the mother-tongue. For this reason, material arranged in a natural series is easier to remember than in any other arrangement. This may best be made evident by a paragraph of a Gouin lesson. Thus:

The child washes his hands and face.

The child goes to the washstand;

he takes up the water-pitcher;

he pours water into the basin; and he places the jug on the washstand;

he takes up the soap;

he dips the soap into the water;

he rubs his hands with the soap; and he washes his hands thoroughly.

When the class can reproduce this, orally and in writing, without verbally memorizing it, they have thoroughly got so much vocabulary. This method does away with the use of the mother-tongue in the classroom, and it gives *Sprachgefühl*.² In the Miami adaptation

¹ *The Facts of Life*.

² As to the method of teaching the lessons: The teacher speaks a sentence slowly, laying emphasis on the verb. The class repeats the same. (Gouin himself, however, did not allow concert speaking.) When a paragraph is finished it is repeated by several members of the class in turn and then by the entire class. Thus through the entire lesson. The next day the lesson is reproduced orally, each student giving one sentence, and the greater part of the hour is devoted to teaching the new lesson. At home the student rewrites the lesson in another tense, person, number, etc.

of the Gouin method, one hundred lessons (of from eighteen to twenty-five sentences each) in German, and one hundred and seventy-five in French, are taught. This number is considered sufficient to give *Sprachgefühl*. Here the plan differs from Gouin's in that his plan was to teach the entire vocabulary of the foreign language by means of the series before allowing the student to go on to literary study. In the Miami plan the reading of an easy text is begun about the second week. In the teaching of grammar Gouin is forsaken, and the grammar is taught inductively, many devices of the reform method being used, such as reproducing the lesson in various persons, numbers, and tenses, etc. After the principal forms have been taught inductively, a regular grammar is taken up little by little. In reading-texts, likewise, the reform textbooks are given the preference.¹ The advanced work is conducted as in other schools, except that the foreign language is used almost exclusively in the classroom.

The results of this teaching have thus far been very satisfactory. The interest of the students is much more lively than under the grammar-translation method, and their knowledge of, and ability to read, the foreign language is considerably greater. While the method is no harder on the student (it is, indeed, rather easier) than the old method, it does tax the teacher, especially until he works into the method. However, the exhilaration of a direct method is considered compensation enough for the extra effort. Wherever the plan has been given a trial by a properly trained teacher it has succeeded in satisfying the school authorities of its excellence. In the few cases where it failed to do so, the failure was due, no doubt, to the unpreparedness of the teacher and to the fact that he made his work too prominently a conversation course.²

¹ Such as Savory, *Drei Wochen in Deutschland*; and Hein, *Auswahl deutscher Prosa der Gegenwart*. New York: Oxford University Press.

² A full bibliography of the literature of the series-system may be found in Kron, cited above. The series lessons published by M. Gouin are: *Langage objectif*; *Les séries domestiques et champêtres*, etc., fascicule I et II. Paris: École pratique des langues vivantes (250 rue Saint Jacques), 1895. Also, at the same place, one book of subjunctive phrases; and in the *séries littéraires*: *Contes populaires allemands*: Grimm. Paris: Chez l'auteur. *The Miami Bulletin* (Oxford, Ohio), November, 1908, gives a bibliography and an exposition of the teaching by the series-system. Cf. also Evans, "Modern Language Teaching in the Frankfurt Musterschule," *Monatshefte für deutsche Sprache und Pädagogik* (Milwaukee), March, 1910.

THE SEVENTEENTH MICHIGAN CLASSICAL CONFERENCE

FRANCIS W. KELSEY
The University of Michigan

The Seventeenth Michigan Classical Conference was held at the University of Michigan on March 29, 30, 31, and April 1, 1911, in connection with the annual meeting of the Michigan Schoolmasters' Club. The programs of the Conference for Thursday evening and Saturday morning, on account of the general interest of the papers which had been arranged, were taken over by the Club, and announced as programs of the larger organization. The musical program of Friday afternoon also was given under the auspices of the Schoolmasters' Club, and was listened to by a large and appreciative audience.

At the close of the session of the Conference on Wednesday a committee was appointed, consisting of Professor George A. Williams, Professor John T. Ewing, and Miss Clara J. Allison, to take up the question of entrance requirements with the officers of the High-School Section of the State Teachers' Association, in order that a better understanding might be reached in regard to the amount of time, and the distribution of time, allotted to Latin and Greek in high-school courses.

On Thursday afternoon, after listening to the papers upon the study of Greek, the Conference expressed itself as strongly in favor of the position that hereafter recommendations to teach Latin should be restricted to those graduates of colleges who have had at least two years of Greek.

On Saturday morning the Symposium on Reform in Grammatical Nomenclature stimulated a vigorous general discussion, which closed with the unanimous adoption, by the Schoolmasters' Club, of the following resolution:

Resolved, That the Michigan Schoolmasters' Club recommends to the American Philological Association, the Modern Language Association, and the National Education Association, the formation of a joint Committee of Fifteen,

which shall consist of five members from each of the three associations, and which shall be requested to work out a system of grammatical nomenclature applicable to the ancient and modern languages most commonly studied, with a view of harmonizing, so far as possible, existing differences in nomenclature; and that the secretary of the Club be instructed to transmit a copy of this resolution to the presidents of the three associations named.

PROGRAM

Wednesday Afternoon, March 29

Presiding Officer: PROFESSOR GEORGE A. WILLIAMS, Kalamazoo College

1. Recent Additions to the Archaeological Collections of the University of Michigan, illustrated by examples: Etruscan cinerary urn, inscriptions, objects of common life; the Michigan Archaeological Forgeries

F. W. KELSEY

The Etruscan urn, the inscriptions, and the objects of common life are comprised in a collection made by Professor Walter Dennison, in Italy, in 1909, with funds contributed for the purpose by friends of the University in Detroit.

The urn, from Città della Pieve, is of terra cotta, and oblong in shape; exclusive of the cover, on which is the reclining figure of a man, it measures nearly 17 inches in length, and is 10 inches high. On the front is portrayed in high relief the contest between Eteocles and Polynices. The representation is of the familiar type described by Koerte, *I Rilievi delle urne Etrusche*, II, 32 ff. (see also Pl. XIX, 1), which forms a graphic commentary upon the description of the fight in the *Phoenissae* of Euripides. There are traces of the brilliant colors which originally covered the greater part of the relief. Careful cleaning made it possible to correct the reading of the inscription, painted in red along the upper margin of the relief, which was published with a slight inaccuracy in the *Corpus Inscriptionum Etruscanum* (I, 4855); in Roman letters it reads *Vel Larce Velus*, 'Vel Larce, son of Vel (Larce).' There is a replica of this urn, with traces of an inscription, in the Museum of Fine Arts, Boston.

The inscriptions are all from Rome. They number seventy-five complete, or nearly so, and about half as many fragments that for one reason or another are of interest. They are all sepulchral; several came from a columbarium near the Porta Salaria. The Italian government refused exportation to four of the inscriptions, which were retained for its own collections in the Museo delle Terme. Among the inscriptions allowed to come to the University, however, are three of members of the Praetorian Guard, of the fourth, sixth, and tenth cohorts. All the inscriptions belonging to the University of Michigan (more than three hundred in number) will soon be mounted on walls in the Memorial Building, where they will be available for study.

The objects of common life include bronze armlets, bracelets, and other finds from a cemetery near Falerii; and miscellaneous minor antiquities of a later period from Rome, a dice box of terra cotta (*fritillus*), tesserae, stili, etc.

The speaker warned the Conference against new and determined efforts to foist upon the public as genuine finds the relics whose fraudulent character had already been set forth in the *American Anthropologist* for 1908 (X, 48-59, illustrated) and *The Nation* (XC, 603-4). Several of the forgeries were shown and described.

2. The Need of Emphasizing Syntax in Latin Study

MISS FLORENCE J. LUCASSE, White Pigeon High School

3. Concerning the Changing Attitude toward Secondary Latin
MISS ANNA S. JONES, Central High School, Grand Rapids
To be published.
 4. The Report of the Committee on College Entrance Requirements, from the Standpoint of the Schools
PRINCIPAL LOUIS C. BIRDSALL, Ionia High School
PRINCIPAL A. W. SMALLEY, Ann Arbor High School
 5. The Report of the Committee on College Entrance Requirements, from the Standpoint of the College and the University
PROFESSOR JOHN T. EWING, Alma College
PROFESSOR B. L. D'OOGHE, Michigan State Normal College
PROFESSOR ALBERT R. CRITTENDEN, The University of Michigan
- The general trend of the discussion of the Report of the Committee on College Entrance Requirements was favorable to the Report, and appreciative of the service which has been rendered by the Committee to Classical Education.

Thursday Afternoon, March 30

Presiding Officer: F. W. KELSEY

6. The Value of Greek for the Teacher of Latin
MISS BERTHA HUSSEY, Kalamazoo College
7. Official Latin
REV. WILLIAM F. MURPHY, St. Thomas School, Ann Arbor
8. The Position of the Classics in the Small College as Contrasted with the University
MISS HARRIET R. CONGDON, Hillsdale College

Statistics show a larger proportional number of students studying Latin and Greek in the small colleges than in the universities. This is chiefly due to two main causes: a difference in equipment, and a difference in ideal. The university, by its big departmental libraries, modern laboratories, and enlarged faculties, distracts the attention of the student among many widely different courses. The small college, by its necessarily limited equipment, is forced to offer a curriculum prescribed within certain limits, whether nominally so or not. This results in a concentration of attention and interest which favors the classics. Another result is a harmony between the different departments, so that hostile criticism of the classics is less frequently heard from the faculty in the small college than in a university where "competition is the life of trade." The professors are brought into closer relations, and for the most part are not confined to the teaching of a specialty; so that the student is less frequently confronted with the argument that something else is more lucrative, easier, or more amusing than Latin or Greek. In such a friendly atmosphere it is generally found that the average student has no congenital aversion from the classics—at least no greater than from any hard work. Another desirable result is that, in coeducational colleges, a larger number of men, proportionally, elect these subjects.

However diverse in aspect American universities may be, the ideal which is generally accepted for any university is specialization and advanced research. For the student sufficiently prepared the desirability of such work is obvious, as is the advantage of the splendid equipment of the university for such objects of study. Cultural

education, for the immature undergraduate, is, on the contrary, the ideal of the small college. The devotees of such institutions believe that a general knowledge of those branches of learning which teach discipline and self-realization, which lay the foundation of culture, is education for the young student; that specialization for such a student is not education. In such a belief lies the strength of the classics, and the consequent favor shown them in the small college is to be expected, for the "Humanities" still remain the focal point of cultural education. It is, therefore, not surprising to find the class of 1885 of Amherst College presenting a memorial to the trustees of that institution favoring a prescribed classical course. These men, who have now tested education in relation to life, so far from regretting the special limitations of the small college, consider those limitations a source of strength.

9. The Case of Greek in the High School

SUPERINTENDENT S. O. HARTWELL, Kalamazoo

The statistics presented by Mr. Hartwell made plain the decline in the enrolment of students of Greek in public high schools in the last decade; he deplored the present condition of the study, and the lack of tangible evidence which would warrant anticipation of an early improvement.

10. Must Greek Go?

MR. EDWIN L. MILLER, Central High School, Detroit

Must Greek go? By no means. Greek must not go. If the time ever comes when Greek shall be eliminated from our high-school curriculum, it will be a national calamity.

There are two reasons why I hold this view. In the first place, a knowledge of Greek is essential to a complete understanding of the English language and to the finest appreciation of English literature. In the second place, nothing can take its place as a culture study, as a means of discipline.

If you will take a bird's-eye view of English literature from Spenser through Tennyson, you will immediately perceive that most of the masterpieces of this long period are more or less echoes of melodies that were first heard in Greece; those that are more are shot through and through with the Hellenic spirit and the Hellenic phraseology; those that are less are not understandable in the completest sense except by those who know their Homer and their Theocritus, their Sophocles, their Plato, and their Thucydides. And nobody ever knows these masters who reads them in translation, just as nobody ever gets as wet by walking across the bridge over Charles River as he does by swimming that classic stream. You cannot read ten lines of the *Faery Queen* without experiencing some charming reminder of Homer. *Lycidas* is a glorious imitation of Theocritus. The *Samson Agonistes* has only a half-message for him who does not know his Euripides. *Paradise Lost* is still the best translation of Homer that we have; it is Homer Englished and Christianized, but still grandly Greek in conception and execution. Can *Alexander's Feast* be understood without a knowledge of Pindar? To the layman Gray's odes are splendid; to the student of Greek they are more. Theocritus will teach us something even of Burns. But it is useless to multiply names. To do so is merely to catalogue once more the great men who have since Burns left their stamp on English literature. In the list, for instance, would be Wordsworth's *Ode* and *Laodamia*, Keats's *Odes* and *Endymion*, Browning, Arnold, Swinburne, Tennyson, Emerson, the Yankee Plato, and Lowell, the Yankee Pindar. Even that vulgar upstart Kipling has taken hints from Aristophanes and melodies from

the *Odyssey*. Nor are the poets alone indebted to the Greeks. Macaulay confesses that his model is Thucydides; Carlyle's *French Revolution* is redolent of Homer.

All of this leads me to say again, as I said years ago, that Greek is an essential element in the education of any student who aspires to teach English literature or to understand it fully.

Its value to anybody who aspires to know the English language in its entirety is immense. To attempt to prove this to those who know either English or Greek is superfluous; to prove it to anybody else is impossible. I therefore pass the point with this bare mention.

There is an old story about a man whose cornfield was infested by crows. He tried various means of getting rid of them, but without success. Finally he called in all of his neighbors for consultation. The result was that they hit upon the following plan. Two men armed with shotguns approached the field. Before they were in range the crows departed. One of the men thereupon returned to the house; the other hid behind a clump of bushes. The crows, however, were too wise to be ambushed in this fashion. They returned to the field only when the second man had left his hiding place. The farmers then sent three, four, and five men, with precisely the same result. But when they sent six, the crows returned to the field and the man left in ambush achieved a slaughter. The explanation of this phenomenon, in the words of one of the bucolic gentlemen who assisted at the function, is this: "Them dad-binged crows kin count up to five, but they can't count six, ding bat 'em!"

In this simple tale there lurks a lesson for educators. Some boys and girls can count only five; for them Greek is worse than superfluous. It matters little what a child studies, provided only that what he studies is hard for him. If book-keeping requires him strenuously to exert himself, book-keeping is for him an excellent culture study. Anything that he must wrestle with mightily before he can overthrow it, is good. There are pupils, however, to whom science, mathematics, German, and Latin are mere play. These pupils can get no real education in high school unless they can have Greek, and these pupils of course are at least as well worth educating as are their less brilliant companions. Without Greek, or something equally strenuous, there is for them nothing worth while in the high school. And what else is equally strenuous and at the same time equally desirable in other ways?

I am sure that my own experience in this matter was not materially different from that of thousands of other students. The study of Greek as taught by Henry Gray Sherrard was, I verily believe, the saving of my soul. In 1884, with much trepidation, I enrolled in his class in beginning Greek. My apprehensions were more than realized. If there was any one thing of which at that time I stood in awe, it was work. And how he did work us! Not ten strong boys the enormous tasks could do which he exacted of us; I mean such boys as live in these degenerate days. And no one went unprepared to his class except with the full knowledge that he was in for a bad forty-five minutes. A misplaced iota subscript roused him to a degree of fury that would have appalled any heart less stout than that of a boy in his third year at high school. On such occasion he tore his hair, screwed his face up into weird and awful lines, and anathematized our parents for the crime of having brought into the world a generation of blockheads. His favorite method of indicating that a form written on the blackboard was incorrect was to draw a piece of crayon sideways over it. This usually produced a blood-curdling squeak, and often the crayon broke, falling to the floor and hurting his finger-nails, which nowise increased his amiability. Sometimes, in the

excess of his emotion, he put his feet, which were not very small, into the waste basket; once, it is said, both of them became so tightly wedged therein that it became necessary to chop him out. Often his voice, as he denounced some lazy rascal, could be heard for rooms around. He was, in short, constantly saying and doing things for which anybody else would have been summarily dismissed from his job.

And yet we all adored him and his subject. Five minutes after he had nailed your cuticle to the barn door you were again his firm friend. At the end of the recitation you probably were promenading down the hall arm in arm with him.

Why was this? Whence came our enthusiasm? It was due partly to the man. He was strong. He was fair. He was open. He knew and loved his subject. Like Antonio Stradivarius, he had a soul that winced at false work and loved the true. In his hands Greek became the most practical subject in the curriculum, because he made it the instrument, not only for teaching us what work is and how to work, but also for leading us to share his own contempt for slipshod ways. He also taught Latin, but not with the same results. Latin did not offer us sufficient resistance. Latin plus Sherrard did not equal Sherrard plus Greek. That combination, if it did not make scholars, made men of us. It was a magnificent example of that strenuous kind of education for the lack of which America is suffering so grievously today.

And so I say, in reply to the question "Must Greek go?" that we must not let it go. Greek is not a luxury; it is a necessity. Its disappearance from our schools would be a national calamity.

II. Must Greek Go?

PROFESSOR MARTIN L. D'OOGHE, The University of Michigan

This question has become an urgent one. I have lived to see Greek crowded out of high schools and colleges by the pressure of new and vocational subjects and by the foolish popular demand for what is "practical." My answer to the question is:

1. Greek cannot expect to regain the same place in the curriculum that it had two decades ago. So much of a concession may properly be made to "the new education."

2. But the opportunity to study Greek should be offered in all our stronger high schools as well as in our colleges, because of its value as a mental discipline and as a foundation for the best all-round education.

3. If Greek must go then also must go all that Greek stands for. And it stands for the culture that comes from the study of its own incomparable literature not only, but also for the due appreciation of the modern literatures which draw so much of their vitality from this source. Greek stands also for high scholarship. Since the degree of A.B. has become in this university an "omnibus" degree, the standard of scholarship has suffered a marked decline. This process has been a leveling down to what was formerly the low level designated by the degree of B.L. Serious and severe study of the modern languages and of the pure sciences has become discounted.

4. It is the duty of our colleges and high schools to place a premium on the best, and to instruct and guide the public mind in matters of education. While all our institutions of learning are to provide for the education of the people, it does not follow that they are bound to cater to every popular whim or notion, no matter how unwise. If our higher institutions of learning are not to guide and lift up the people in their choice of ideals of education, where are we to look for such guidance and direction?

If Greek must go then we must be content to become modernized barbarians and practical Philistines.

Thursday Evening

Presiding Officer: PRESIDENT EMERITUS JAMES B. ANGELL

12. Address: The Practical Value of Humanistic Studies

PROFESSOR WILLIAM GARDNER HALE, The University of Chicago
School Review, XIX (1911), 657-79; *University Bulletin* (The University of Michigan), XIII (1912), 5, pp. 36-58.

13. Address: The Place of Latin in Secondary Education

PRESIDENT E. D. MCQUEEN GRAY, The University of New Mexico
University Bulletin, XIII, 5, pp. 59-63.

Friday Afternoon, March 31

Presiding Officer: PROFESSOR M. L. D'OOGHE, The University of Michigan

14. Graft Among the Romans

PROFESSOR MARK BAILEY, Kalamazoo College
 To be published.

15. The Women of the *Aeneid*

MISS IDA L. SNELL, Charlotte High School

16. Paul's Emendation of *Caes. B.G. VI. 26*, reading *statura* instead of *natura*
 in *eadem est feminae marisque natura, eadem forma et magnitudo cornuum*

MISS GRETTA ROSE WILNER, Pontiac

[After an analysis of the arguments put forward to support the conjecture, Miss Wilner showed, on the basis of Caesarian usage, that *natura* fits the context and that no emendation is required unless by the facts of natural history.]

The description given by Caesar, apart from the statement that the animal had only one antler, tallies very accurately with that of the *rangifer tarandus* or the reindeer of Lapland and Siberia. Madison Grant, secretary of the New York Zoölogical Society, in his book on the caribou, says, "The fossil reindeer found in the oldest Pleistocene deposits in Norway, Ireland, western and southern France, and in the Pyrenees, are practically identical with the existing Scandanavian species. Some members of the genus, probably the existing reindeer, persisted in the forests of Northern Europe until comparatively recent times and were known to the Romans as inhabitants of the German forests." The presence of two species of the same genus of the deer family, one in Europe, the other in America, is explained, the geologists tell us, by the fact that, during the glacial and inter-glacial periods, America was joined to Asia and there was no Bering Strait between Alaska and Siberia. At that time the barren-ground caribou was an inhabitant of both continents. Charles Hallock, in his monograph on the caribou, given in the *Report on the Introduction of Domestic Reindeer into Alaska*, for 1894, says, "The several forms of the caribou are specifically identical, with no structural differences between them, except such as would naturally result from difference of climate, food, and environment."

The statement of Caesar regarding the one horn is easily explained. The reindeer sheds his antlers during the months of February and March, or even earlier in the winter. The man who reported the story to Caesar had probably seen one with only one horn left. The description of the antlers themselves—the main beam, long and almost erect, palmated at its extremity—is easily recognized from the pictures of the European reindeer of today and of the American barren-ground caribou. In some cases,

the main beam of the antlers is given as five feet, and there are often as many as five points at its tip.

Paul's justification of *statura*, on the ground that it would have struck Caesar as remarkable that the male and female were of the same height, shows that he did not look carefully into his authorities on the anatomy of the reindeer; in fact, he gave no authorities at all to back up the statement. This species of animal conforms to the universal law that the male is built to fight the battles. Again I quote Hallock's monograph on the caribou: "Stags of the caribou in their prime, from six to ten years old, weigh four hundred pounds. Hinds are about the size of a red deer stag." The red deer is a slenderer species of the deer family. "Hinds generally carry horns, but not always. Their horns are much more symmetrical than their consorts', and not one-third the size—palmed, too, except that in yearlings they are slender and straight. Antlers measure five feet around the curve." Here we find Caesar really at fault, in that he asserts that the size of the hind's antlers is the same as that of the stag. But we must remember that he says that the report of these wonderful animals has come to him, and that he thinks it worthy of note—he does not vouch for the truth. The report of the size of the hind's antlers might easily have been exaggerated, or have been inaccurately stated by the interpreter. Quoting from Dominion Surveyor Ogilvie, Hallock says, "He [Mr. Ogilvie] puts the average weight of the female (dressed) at sixty or eighty pounds; stags one hundred fifty to two hundred pounds." Grant, also, (*The Caribou*, pp. 14, 15) records numerous measurements in connection with the plates showing both the male and female of the American species. He gives as the height of the hind at the shoulder, forty-two inches, of the stag, forty-four and one-half inches. But the greater difference is seen in the length from the tip of the nose to the tail; the hind is sixty-four inches, while the stag is eighty inches, a difference of sixteen inches. This accounts for the great difference in weight, and would, in addition, make the hind appear considerably shorter than the stag. C. C. Georgeson, special agent in charge of the Alaska experiment station, says, in that portion of his report of 1903 which refers to the training of the reindeer, "Hinds are trained also, but they are smaller and less enduring."

It is then absurd to suppose that Caesar's statement had any reference to an equal height of the hind and stag; there is no reason to suppose that the general physical characteristics of the animals were different in Caesar's time from what they are today. Caesar wrote *natura* referring to identity in respect to the more obvious physical characteristics; the phrase *eadem forma magnitudoque cornuum* was undoubtedly erroneous in so far as it refers to size, but was in other respects accurate.

17. The Opportunity of the Classical Teacher

MISS CLARA J. ALLISON, Hastings High School

18. *In Memoriam*: Herbert Fletcher De Cou, killed by Arabs, March 11, while excavating at Cyrene

PROFESSOR CLARENCE L. MEADER, The University of Michigan

Published in the *Michigan Alumnus*, May, 1911, pp. 475-78.¹

19. Dionysiac Magic and the Greek Land of Cockaigne

PROFESSOR CAMPBELL BONNER, The University of Michigan

Published in the *Transactions of the American Philological Association*, XLI, 175-85.

¹ A portrait of Mr. De Cou, with a brief sketch of his life, was published in the *Bulletin of the Archeological Institute of America*, II (1911), No. 3.

Musical Program, at 5 o'clock, University Hall

20. The Remains of Ancient Greek Music, and Some Experiments with Latin Hexameters

PART I. LATIN HEXAMETERS

- (1) Prelude (Virgil, *Aen.* i. 1-12¹).
Air by J. Raleigh Nelson, Harmonization by A. A. Stanley.
Students of the Ann Arbor High School.
- (2) Mediaeval Setting of Passages from the Aeneid of Virgil.
(Plain song, written in neumes in a manuscript of Virgil of the tenth or eleventh century, now in the Laurentian library in Florence, formerly in the Ashburnham collection; published by Jules Combarieu in 1898, with modern harmonization. First sung at the Classical Conference by J. R. Nelson in 1899.)
- a) *Aen.* ii. 42-50: Laocoön pleads with the Trojans not to receive within the walls of their city the wooden horse which the Greeks had built.
Mr. Orville E. White, University School of Music.
- b) *Aen.* iv. 424-37: Dido, deserted, begs her sister Anna to try to persuade Aeneas to remain, even if only for a time, till she can learn to endure his absence.
Miss Pearl Louise Donnelly, University School of Music.
- c) *Aen.* ii. 274-79: The ghost of Hector appears to Aeneas in the night of the Sack of Troy; *Aen.* ii. 281-87: Aeneas addresses the specter.
Mr. White.
- d) *Aen.* iv. 651-59: Dido, before inflicting upon herself the fatal blow, addresses the objects which Aeneas had left behind.
Miss Donnelly.

PART II. ANCIENT GREEK MUSIC

- Accompaniment by Director Albert A. Stanley.
Miss Ellen Clarken, Harpist; Mr. Waldo Schleede, Flutist.
Chorus of Ladies (University School of Music): Misses Lou Matilda Blakeney Ethel Smurthwaite, Mrs. Byrl Fox Bacher, Mrs. Lura Alma Fullerton, Misses Violet Marie Stevens, Elizabeth Graybill Tribble, Jeannette Cynthia Lindstrom, Minto Isabel MacGregor, Irene Gladys Stowell, and Eleanor Frances Hornby.
- (1) Hymn to the Muse Calliope.²
(Attributed to Dionysius, who lived perhaps in the second century A.D.)
Chorus of Ladies.
- (2) Song of Siclus:
(Inscribed, with musical notation, on a small pillar set up by Siclus; discovered at Tralles, in Asia Minor, in 1882. Date, perhaps, near the end of the first century A.D.)
Mr. William Howland, University School of Music.
- (3) Hymn to Nemesis.
(Attributed to Mesomedes, who lived about the middle of the second century A.D.)
Miss Ethel Smurthwaite.
- (4) Hymn to Apollo.
(Inscribed on marble slabs in the Treasury of the Athenians, at Delphi; discovered in 1893; first sung in Ann Arbor by Gardner S. Lamson in 1895. The hymn, which is incomplete, apparently celebrates the repulse of the Gauls from Delphi in 278 B.C.)
Mr. Howland.

¹ Originally published in the *School Review* for March, 1899; afterwards in Miller and Nelson's *Dido*.

² Translations of the Greek selections, by Professor M. L. D'Ooge, were printed on the program.

- (5) First Strophe of the First Pythian Ode of Pindar.

(This ode was written to commemorate a victory gained by Hieron of Syracuse in 474 B.C. The music, first published in 1650, was found in a manuscript in a monastery near Messina, in Sicily.)

Miss Smurthwaite and Ladies' Chorus.

Saturday Morning, April 1

A SYMPOSIUM ON THE REFORM IN GRAMMATICAL NOMENCLATURE

21. The Harmonizing of Grammatical Nomenclature in High-School Language-Study

PROFESSOR WILLIAM GARDNER HALE, The University of Chicago

School Review, XIX (1911), 361-82; *University Bulletin* (The University of Michigan), XIII (1912), 6, pp. 3-24.

22. The Present Situation and Possible Remedies

PROFESSOR C. R. ROUNDS, State Normal School, Whitewater, Wisconsin

School Review, XIX, 610-16; *University Bulletin*, XIII, 6, pp. 25-31.

23. The Problem from the Standpoint of General Linguistics

PROFESSOR C. L. MEADER, The University of Michigan

School Review, XIX, 616-17; *University Bulletin*, XIII, 6, pp. 32-33.

24. The Problem from the Standpoint of the Romance Languages: French

PROFESSOR A. F. KUERSTEINER, Indiana University

School Review, XIX, 618; *University Bulletin*, XIII, 6, pp. 33-34.

25. The Problem from the Standpoint of the Romance Languages: Spanish

PROFESSOR C. P. WAGNER, The University of Michigan

School Review, XIX, 619; *University Bulletin*, XIII, 6, pp. 34-35.

26. Functional Change of the Subjunctive in German

PROFESSOR T. J. C. DIEKHOFF, The University of Michigan

School Review, XIX, 624-30; *University Bulletin*, XIII, 6, pp. 35-40.

27. The Problem from the Standpoint of English

PROFESSOR F. N. SCOTT, The University of Michigan

School Review, XIX, 620-24; *University Bulletin*, XIII, 6, pp. 41-45.

28. The Closing of the Symposium

PROFESSOR WILLIAM GARDNER HALE

School Review, XIX, 630-42; *University Bulletin*, XIII, 6, pp. 45-57.

29. Note of the Work of the Committee of Five upon the Terminology of English Grammar

PROFESSOR C. R. ROUNDS

School Review, XX (1912), 46; *University Bulletin*, XIII, 6, p. 58.

30. Note on the Work of the Joint Committee of Fifteen on Grammatical Terminology

PROFESSOR WILLIAM GARDNER HALE

School Review, XX, 46-52; *University Bulletin*, XIII, 6, pp. 58-64.

THE PSYCHOLOGICAL VALUE OF THE CLASSICS

A. E. BARTLETT
Central High School, Detroit, Mich.

This article is not a defense of the classics in opposition to science or to any other discipline. The conflict between the classics and science is rather a tradition than a reality. A few controversialists on both sides avail themselves of this tradition to indulge harmlessly their sporting proclivities; but neither the controversialists nor their associates regard these disputations with any seriousness.

No up-to-date classical teacher would restore the classics to their former supremacy. Few classical teachers who are thoughtful would take the responsibility of deciding whether or not the classics ought to be still further restricted; though we who teach Latin would all regret if it should prove necessary to limit any further a language and a literature so noble as the Greek. Every modern man, no matter how loyal he may feel toward those branches of learning to which he owes his professional and cultural training, may well cherish a special enthusiasm for science; to science he is indebted for the very fact that he is modern, with all the splendid radicalism which, in embryo at least, animates the modern man. All possible encouragement is due to the scientific instinct, not as a commercial asset, not as a utilitarian agency, but rather as a spiritual force which, to an extent that few scientists realize, is exalting our thought in every direction. As for mathematics, not only is it an invaluable discipline, not only is it an instrumentality without which science cannot take one progressive step, but all its suggestions are deeply philosophical and admit of countless ethical applications. Those newer branches which develop more fully the capacities of the individual or which prepare him for patriotic citizenship or for the broader patriotism of humanity have a spiritual value that far transcends their more obvious service. If their addition to our curriculum has produced temporary confusion and inefficiency, these evils are due to imperfect adjustment and will in time be overcome.

This discussion is not intended, then, to uphold one course of study by assailing another. If it calls attention to advantages in a certain direction possessed by one branch, it does not imply that other branches lack compensating advantages in other directions. Nor does it attempt to present exhaustively the benefits of the classics, but to dwell on a single advantage which has not been sufficiently emphasized. It is merely a study, on the part of one who is interested professionally in the classics and interested by natural bent in psychology, of the psychological aspect of classical study.

Some of our most indispensable disciplines, like some of our great human benefactors, show a bias so strong in one direction that if this bias were not counteracted by other studies it would lead to harmful results. The classics do not possess this one-sidedness. They furnish their own balance. They could, though unsupplemented, produce a man of symmetrical development—not a man adequately equipped for the demands of our complicated civilization, yet a man of poise and breadth, of sobriety and good judgment.

The Greeks possessed by instinct, and the Romans by inheritance from the Greeks, a strong sense of balance. This sense of balance is incorporated in the very structure of the language and the literary style, and it is unconsciously imbibed by every student of the classics. The value of such an influence in this age of fads and monomanias is inestimable.

This power of the classics in promoting equilibrium of mind and character is greatly enhanced by their remoteness from the passions of our own age and from our habitual standards of judgment. Note, for instance, how the classics mediate between conservatism and radicalism. They reproduce the past and so appeal to conservatism; yet by dealing with ideas and creeds so different from our own they encourage catholicity of sympathy and suggest that comparative study of institutions and religions which tempers conservatism and often opens the way to an escape from its limitations. The classics in monarchical ages have preserved the traditions of republicanism; in ages of bigotry they have fostered the sentiment of free thought; and in ages of barbarism or of materialism they have kept alive the dream of beauty and the passion for truth.

But I wish to limit the discussion still further, calling special attention to a single department of the mental life in relation to which the classics are admirably adapted to the promotion of a healthy equilibrium. The department to which I refer is the sphere of emotion.

Modern life is so morbidly introspective, the repressed emotions are prone to such morbid manifestations, that one of our chief educational problems has to do with the proper treatment of emotion and self-consciousness. If we wholly suppress introspection we destroy an important means of progress; if we give it too great latitude we endanger the health and poise of the mind. Likewise, if we repress emotion too much we not only stunt our pupil's higher development, but we run the risk of bringing on later a violent reaction; on the other hand, if we overstimulate the emotions, we rear a race of sentimentalists, if not of libertines and criminals. Any curriculum, therefore, that stimulates mildly the emotional life without unduly arousing it has a psychological value worth considering.

From this point of view most of our studies are deficient. The higher forms of modern literature by their intense appeal to personal feeling lay too much emphasis on the subjective and emotional element. The keenly emotional life of the nervous modern man perpetuates itself in a keenly emotional literature, and this literature reacts again on life and further intensifies the strain. Again, the material sciences, with their complete objectivity, and mathematics, with its abstract character, tend to the opposite extreme of discouraging emotional culture. The great Darwin's inability to enjoy music is an extreme example of emotional atrophy due to exclusive cultivation of the intellect. Any study which neglects emotional appeal must, unless carefully supplemented, produce an unsymmetrical development. We cannot attain desirable results and avoid danger by superimposing an exclusively intellectual training upon the underlying emotional fires of our modern psychic life. Those buried fires are liable at any time to break forth with disastrous results. Our only hope lies in the highest cultivation of emotion—in educating the emotions beyond the danger point.

Now classical studies, by supplying an objectified form of

thought and feeling, give us the happy mean of intellectual and emotional impulse without overstimulation. Thus from a psychological point of view their value is pre-eminent. They induce tranquillity and health of mind without at the same time dulling the sensibilities.

There are two causes for this tranquilizing effect of the classics—their innate repose, and their remoteness from our own life.

The classics are less subjective and less passionate than modern writings. They were produced by men less introspective than we—men also who, being less repressed in the elementary activities of the natural man, had less need to give vent in language to their individual feelings. Such men, when they felt strong emotions, could express those emotions promptly in action. The rules of decorum among them were much less strict; morality was less developed.

When a cultivated Greek or Roman suffered he gave full vent in tears and interjections to his grief. Caesar's aristocratic staff-officers wept at the prospect of a conflict with the German hordes. Cicero's friends, sitting about him as he delivered his last speech against Catiline, expressed by tears their concern for the orator's safety. Vergil does not hesitate on several occasions to present in tears his ideal hero Aeneas. These literary examples illustrate how much more freely the Romans could express their feelings by the natural emotional outlets. Under similar circumstances the modern man, especially in our Anglo-Saxon world, would preserve an aspect of steel, but would, if gifted with powers of literary expression, immortalize on the printed page all the intensity of his inner experience. The companions of Socrates drank till they lay stupefied under the table, and in that haven they had neither the need nor the power to record their sensations. The modern man in the same walk of life imbibes temperately or advocates prohibition and then writes humorous anecdotes of inebriated heroes. We moderns unload upon our literature all the morbidity of our repressed emotions—a good way to rid ourselves of the emotions, if we could only find afterward some way to get rid of the literature.

The ancient writer before he took up his pen had already by other means given adequate expression to his feelings and was not in need of allowing them literary utterance. Outside of the

drama, which then as now aimed to present real life, we find in his work little revelation of intense emotion. Of course there lived in those days, as in our own, gross writers who tried to shock their readers; but obscenity is not emotion. The general attitude of the classic writer is one of emotional reserve—not the studied reserve of the modern self-controlled man, but the natural reserve of the healthy and satisfied natural man.

Thus the classics come to us from a race that possessed enough of the spiritual to give them charm, yet not enough to make them painfully self-conscious. The literature of that race, like its art, imparts to us the calm of the world's youth-time, before the soul's great anxieties had come to furrow the brow of mankind.

Again, whatever tumult did exist in the heart of the Greek and Roman is softened by the perspective of centuries. The din of battle cannot be heard through that vast distance. The very language is so strange to us that we can scarcely conceive of its use to express real passion and anguish. The modes of living revealed in classical literature, the habits of thought, the religious ideals are so unfamiliar as to throw an atmosphere of unreality about the revelations. The Greeks and Romans glide before us like the shades of their spirit world—not always comfortable, indeed, yet hardly substantial enough for real suffering. The unreality of this fairy tale takes away all its sting.

Thus the classics, while appealing sufficiently to emotion, appeal to it so gently as to cultivate it without exciting it. They quiet the turbulence of the passionate; they stimulate the sensibilities of the stolid; they bring all men nearer to an average of refined sensibility. By the labor required for their mastery they subdue our wilfulness and sloth, while by the beauty and humanness which find expression in them they insure against that loss of finer feeling so often characteristic of technical study without a vital bond of union with the human affections. On their scientific and concrete side they repress the exuberant imagination and force upon it something of logical coherence, providing it at the same time with rich material for thought and imagery, giving content to the philosopher's speculation, adding method to the poet's madness.

SOME FACTS REGARDING VOCATIONAL TRAINING AMONG THE ANCIENT GREEKS AND ROMANS

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Greek literature affords little information regarding the technical education of the craftsman. This is probably due not only to the relative simplicity of the Greek industrial system but to the influence of slavery in bringing the manual arts into disrepute. The prejudice in the minds of the educated classes against manual labor finds expression in the writings of even the profoundest thinkers.

No low mechanic [says Aristotle] ought to be admitted to the rights of a citizen, nor any other sort of people whose employment is not productive of virtue.¹

In Plato's ideal republic the artisans constitute a distinctly inferior class, unfitted for war or the pursuit of science.² Xenophon attempts a somewhat detailed explanation of the ill repute in which the handicrafts are held.

The arts that are called mechanical are also, and naturally enough, held in bad repute in our cities. For they spoil the bodies of workers and of superintendents alike, compelling them to lead sedentary, indoor lives, and in some cases even to pass their days by the fire. And as their bodies become effeminate, so do their souls become less robust. Besides this, in such trades one has no leisure to devote to the care of one's friends or of one's city. So that those who engage in them are thought to be bad backers of their friends and bad defenders of their country.³

How opinions such as these affected the attitude of their possessors toward vocational training in the industries is well illustrated in the writings of Plato. For him the only education worthy of the name is liberal education,

that education in virtue . . . which makes a man eagerly pursue the ideal perfection of citizenship, and teaches him how rightly to rule and how to

¹ *Politics* 7, 9.

² *Economics* 4, 3.

³ *Republic* 468A, 590C.

obey. . . . This is the only training which upon our view would be characterized as education; that other sort of training which aims at the acquisition of wealth or bodily strength, or mere clearness apart from intelligence and justice, is mean and illiberal and is not worthy to be called education at all.¹

Yet the views on this subject of these writers may easily give one a distorted impression of the attitude of the Greeks as a whole toward the industrial arts. Socrates belonged to and lived in hearty sympathy with the working class. So frequently did he in his discourses draw upon the workingman's sphere of life for illustrative material that the aristocratic Critias, a former disciple, felt called upon to rebuke him.² Neither Pericles nor Thucydides is unmindful of the worth and dignity of labor.

To avow poverty [says the former in the funeral oration] is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those who are engaged in business have a very fair idea of politics.

Notwithstanding, however, the occasional recognition of the honest craftsman and his work, the picture which the literature of the Greeks enables us to form of their methods of industrial education is fragmentary and obscure. And this is even more true of Roman literature. Nevertheless, in view of the efforts made at present to correlate the vocational training of the craftsman and the operative with the liberal curriculum, which is to some extent an inheritance from the Greeks and the Romans, it may be worth while to make a brief survey of what is known of the opinions and practices of these ancient peoples themselves in regard to the vocational education, especially of the laboring classes.

During the sixth and fifth centuries B.C. the industrial life of the people of Athens was undergoing changes similar in some respects to those which constitute the modern industrial revolution. Inasmuch as the niggardly soil of Attica was unable to compete with that of more favored regions in the production of fruits and grains, while on the other hand the pottery, the textile fabrics, and other manufactures of Athens found an ever-increasing market, the energies of the people were diverted more and more from agricul-

¹ *Laws* 643E, 644.

² *Xenophon Memorabilia* 1, 2, 37.

tural to industrial pursuits. Large numbers of the people withdrew from the country into the workshops of the city. Plutarch tells us that Solon,

observing that the city was filled with persons who flocked from all parts into Attica for security of living, and that most of the country was barren and unfruitful, and that traders at sea imported nothing in exchange, turned his citizens to trade, and made a law that no son should be obliged to relieve a father who had not bred him up to any calling.

Under the pressure of competition and increasing demand a more economical organization of labor was brought about. The processes of manufacture were divided and subdivided.¹ Workshops developed into factories. Labor became more highly specialized, of course, in the larger centers of industry. Xenophon refers to the high degree of specialization attained in the manufacture of shoes.

In great cities, because there are numbers that want each particular thing, one art alone suffices for the maintenance of each individual; and frequently, indeed, not an entire art, but one man makes shoes for men, and another for women; sometimes it happens that one gets a maintenance merely by stitching shoes, another by cutting them out, another by cutting out upper leathers only, and another . . . by simply putting together the pieces.²

The industrial situation must have been further complicated by the fact that the working population was made up of three quite distinct classes—the poorer citizens, the aliens, and the slaves. The changes above mentioned resulted in a large increase in the last class.³ Many were employed in the household and in various menial and laborious occupations, but some were employed also in crafts requiring skill and intelligence. It was not uncommon for an owner to allow his slaves to seek work for themselves. In such cases they paid their master a fixed sum at regular intervals and maintained themselves from the residue of their earnings. Sometimes the slaves were hired out to a contractor or manufacturer. Sometimes the owner employed them in his own factory.

Under conditions such as these, this ancient industrial revolution must have given rise to many problems, social and, possibly,

¹ Müller, *Handbuch der klassischen Altertumswissenschaft*, IV, i, 2, p. 244.

² Xenophon *Cyropaedia*, viii. 2.

³ Müller, *Handbuch der klassischen Altertumswissenschaft*, IV, i, 2, pp. 249-50.

educational. At any rate, notwithstanding the meagerness of the information on the subject which the Greeks afford us, we can at least say that they seem to have taken the matter of vocational education quite seriously. Early in the sixth century, Solon, as we have seen, framed for the Athenians laws which enjoined upon parents the duty of providing for the vocational training of their sons. A passage in Xenophon¹ shows that when a parent handed over his boy to a master artisan for training in a craft the duties of the latter as an instructor were specifically mentioned in a written agreement. Notwithstanding Plato's low estimate of the educational value of vocational training,² he is one of the first to recommend that attention be paid to the vocational training of those who are still in early childhood. In the methods which he recommends he strangely anticipates those of both the kindergarten and the "kitchen garden."

According to my view, he who would be good at anything must practice that thing from his youth upwards, both in sport and in earnest, in the particular way which the work requires; for example, he who is to be a good builder should play at building children's houses; and he who is to be a good husbandman, at tilling the ground; those who have the care of their education should provide them when young with mimic tools, and they should learn beforehand the knowledge which they will afterward require for their art. For example, the future carpenter should learn to measure or apply the line in play, and the future warrior should learn riding or some other exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures by the help of amusements to their final aim in life. The sum of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows up to manhood, he will have to be perfected.³

Learning a trade was considered a matter of some difficulty.

But truly, Socrates, [says an interlocutor]⁴ it is not with tillage as with the other arts, where the learner must be well-nigh worn out beneath a load of study before his prentice hand can turn out work of worth sufficient merely to support him.

The discipline to which the apprentice was subjected seems to have been severe. Lucian hints at the fatigues, blows, and fears falling to the lot of the learner.⁵

¹ *Revenues* 2, 2.

² *Laws* 643, 644.

³ *Ibid.* 643.

⁴ *Xenophon Economics* 15, 10.

⁵ *Parasite* 13.

The Greek craftsman, like the mediaeval teacher,¹ seems to have afforded proof of his fitness for his calling by giving the name of his teacher or respondent.

If upon consideration we found that we had had good and eminent masters, and had been successful in building, not only with their assistance, but without them, by our own unaided skill—in that case prudence would not dissuade us from proceeding to the construction of public works. But if we had no master to show, and no building, or many of no worth, then surely it would be ridiculous in us to attempt public works.²

Plato gives as one of his reasons for deploring poverty among artisans the fact that if poor they will be unable to provide themselves with the tools and instruments essential to good work and to the proper technical instruction of their sons and apprentices.³

It was quite common for fathers to train their sons in the craft which they themselves practiced. Plato states that "the sons of the craftsmen learn their father's trade so far as their father and his friends can teach it."⁴ "Did you never notice," he says in another place, "how the potter's boys look on before they touch the wheel? And shall potters be more careful in educating their children and in giving them the opportunity of seeing and practicing their duties than our guardians will be?"⁵

A passage in Lucian⁶ has been interpreted as indicating that the master workman received a fee for instructing his apprentice.⁷ After pointing out various differences between the parasitic and the other arts, Lucian says, "and, as it seems we learn the other arts, paying a fee" (*καὶ ὡς ἔοικεν, ἄλλας τέχνας μανθάνομεν μισθὸν δίδόντες*). A careful examination of the passage shows, however, that Lucian means not all but some of the arts, and that he has in mind the liberal arts such as music, rhetoric, and philosophy.⁸

It is not likely that school or class methods were employed in training in the industrial arts. When Socrates speaks of "competent instructors" (*διδασκάλων ἱκανῶν*) in the mechanical arts⁹

¹ Compayré, *Abelard*, 142.

⁴ *Protagoras* 328A.

² *Plato Gorgias* 514B.

⁵ *Republic* 467A.

³ *Republic* 421D.

⁶ *Parasite* 18.

⁷ For instance, by Wallon, *Histoire de l'esclavage dans l'antiquité*, I, 150, note 3.

⁸ Mauri, *I cittadini lavoratori dell' Attica*, p. 23.

⁹ *Xenophon Memorabilia* 4, 2, 2.

he probably has in mind not special teachers of the crafts but ordinary master workmen.

Yet something resembling a school system of instruction and training seems to have been employed in certain crafts, especially those connected with the household. Aristotle states that a slave at Syracuse taught others for a stipulated sum the entire business of a household. He goes on to say that "the learning of such matters as these would seem to be of wide extent, as the art of cookery and such like services."¹ The art of cookery is one in which mere skill of hand, which ordinary apprenticeship is so well fitted to develop, counts perhaps for less than that knowledge of facts and principles which can be more readily imparted through systematic instruction. At any rate young cooks seem to have resembled students rather than apprentices. The slave instructor in Pherecrates' comedy of that name is a professional instructor in the art of cooking. Writers of Greek comedy were wont to make merry over the preoccupation of the professional cooks of their time with the scientific principles underlying their art.² In a play by Nichomachus, a professor of the culinary art enlarges upon the amount of scientific study which he who would be a really competent cook must undertake. The professional course which he proceeds to outline includes not only natural history and medicine but also geometry and astronomy.³ Athenian cooks were not necessarily domestics. Many of them were craftsmen whose expert services could be engaged by the day. "They had," says Symonds, "their schools, their libraries of culinary lore, their pedantries and pride." It is perhaps well to recall in this connection that in Rome systematic instruction was provided for cooks as well as for rhetoricians, geometers, and others. Columella complains of the fact that no similar provision was made for instruction in agriculture.

Adhuc enim scholas rhetorum, et, ut dixi, geometrarum musicorumque, vel quod magis mirandum est, contemptissimorum vitiorum officinas, gulosius condiendi cibos, et luxuriosius fercula struendi, capitumque et capillorum concinnatores non solum esse audiui, sed et ipse vidi. Agricolationis neque doctores qui se profiterentur, neque discipulos cognovi.⁴

¹ *Politics* I, 7.

² Symonds, *Greek Poets*, II, 210-11.

³ Symonds, *Greek Poets*, loc. cit.; Rankin, *The Role of the Μάγειροι*, etc., pp. 77-78.

⁴ *De re rustica* I, Praef. 5, 6.

The problem of the correlation of liberal with industrial education probably did not exist for the ancient Greeks. Those who received a liberal education did not as a rule engage in industrial pursuits. If in Hippias of Elis we find a man who had mastered not only the liberal but also several of the industrial arts, his is only the exception which proves the rule. The Greeks no doubt felt, as did Cicero,¹ that he went a little too far. Plato expresses himself as opposed not only to attempts to give the same person an industrial as well as a liberal education but to attempts to master more than one of the industrial arts.

Now of artisans let the regulations be as follows. In the first place, let no native or servant of a native be occupied in the handicraft arts; for a citizen who is to make and preserve the public order of the state has an art which requires much study and many kinds of knowledge, and does not admit of being made a secondary occupation; and hardly any human being is capable of pursuing two professions or two arts rightly, or of practicing one art himself and superintending some one else who is practicing another. Let this then be our first principle in the state; no one who is a smith shall also be a carpenter, and if he be a carpenter he shall not superintend the smith's art rather than his own.²

The literature of the Romans affords even less information regarding the education of the working classes than does that of Greece. As among the Greeks, the laboring population was composed of freemen and of slaves together with an intermediate class of emancipated slaves or freedmen.

A characteristic of Roman industrial life is the number and the prominence of the corporations of workingmen, the *collegia*. Their purposes seem to have been mainly political, social, or religious, rather than educational.

One may believe [says Waltzing]³ that the *collegia*, in bringing men together and in multiplying and drawing closer the ties that united them, contributed, even in the absence of any regulation or constraint, to improve, maintain, and transmit technical skill, to accelerate progress, and perhaps to render traditional in certain localities the exercise of certain trades; but it is impossible to prove this.

The mastery of a trade was acquired regularly through a course of apprenticeship. Inscriptions on the walls at Pompeii indicate

¹ *De oratore* iii. 32.

² *Laws* 846, 847.

³ *Les corporations professionnelles*, I, 184.

that the apprentices had some sort of organization among themselves. One of the public announcements relative to the city elections was written by them; another is signed by a citizen named Saturninus "together with his apprentices."¹

The apprentices seem to have been younger than is the case with us. The epitaph upon the tomb of one, a slave who died at the age of twelve, informs us that "he was the joy of his master and the pleasing hope of his parents. With his trained hand he knew well how to fashion jeweled necklaces and to place all kinds of gems in a golden setting":

quicumque es, puero lacrymas effunde, viator.
bis tulit hic senos primoevi germinit (sic) annos.
deliciumque fuit domini, spes grata parentum,
quos male deseruit longo post fata dolori.
noverat hic docta fabricare monilia dextra,
et molle in varias aurum disponere gemmas.
nomen erat puero Pagus; ac nunc funus acerbum,
et cinis in tumulis jacet et sine nomine corpus,
qui vixit an. XII, menses VIII, diebus XIII, nov. VII.²

A passage in Columella quoted above shows that Rome possessed institutions for giving systematic instruction and training in at least some of the industrial arts. Lampridius informs us that lecture-halls were erected for architects and mechanics as well as for others.³

Though the literary and other records of ancient Rome give us extremely little information as to the manner in which instruction and training in the handicrafts were carried on, they do throw some light upon the development of methods of preparation for the vocations distinguished by us as professions. Up to the close of the republican period the orator, the lawyer, and the physician were trained under the apprenticeship system just as was the carpenter or the tanner. But where vocational preparation consists to a considerable degree in the mastery of facts and principles the advantages of school methods of instruction are likely to be recognized and adopted; and such was the case with instruction and

¹ Friedländer, *Roman Life*, pp. 152-56.

² Quoted in Wallon, *Histoire de l'esclavage*, III, p. 502, note.

³ *Alexander Severus* 44.

training for the professions. As applied to the training of the orator the newer school methods did not meet with universal approval. Tacitus prefers the older apprenticeship system. He insists that instruction should not be separated from actual practice:

The practice of our ancestors was agreeable to this theory. The youth who was intended for public declamation was introduced by his father, or some near relation, with all the advantages of home discipline and a mind furnished with useful knowledge, to the most eminent orator of the time, whom thenceforth he attended upon all occasions. . . . On the other hand, our modern youth are sent to the mountebank schools of certain declaimers called rhetoricians . . . where it is hard to determine whether the place, the company, or the method of instruction is most likely to infect the minds of young people and produce a wrong turn of thought.¹

Among the Greeks knowledge of the art of medicine was handed down from father to son in certain families belonging to the guild of the Asclepiads.² In Rome the art seems to have been left at first largely in the hands of foreigners. It was acquired usually through a period of training as an apprentice, but in Martial's time something approximating to class instruction was employed. He tells us that on one occasion when he was ill the attending physician allowed every one of his numerous disciples to make an independent examination—in other words, the latter were given something closely resembling modern clinical instruction:

I was feeling somewhat indisposed; but you, Symmachus, came immediately with a hundred disciples; a hundred hands congealed in the north wind touched me; before you came, Symmachus, I had no fever, but now I have one.³

Friedländer quotes a passage making mention of medical sophists "sitting high on chairs and overwhelming their hearers with abstruse lore."⁴ Theodosius and Valentinian III seem to have been the first to establish professorships of medical science.

The profession of the jurisconsult resembled in earlier times that of the physician in that it was frequently handed down from father to son, the latter serving as an apprentice, but, as was the case with the other professions, school methods of vocational preparation

¹ *Dialogi de oratoribus* 34, 35.

² Plato *Republic* 406, 599D.

³ *Epigrammata* v. 9.

⁴ *Roman Life*, p. 179.

were later employed. Up to the time of Cicero lawyers of experience and reputation, says Gibbon,

seated themselves at home, to expect with patient gravity the visits of their clients. . . . The duties of social life and the incidents of judicial proceeding were the ordinary subjects of these consultations, and the verbal or written opinion of the jurisconsults was framed according to the rules of prudence and law. The youths of their own order and family were permitted to listen; their children enjoyed the benefit of more private lessons, and the Mucian race was long renowned for the hereditary knowledge of the civil law.

From the time of Cicero on the school system of training came into vogue.

A system was formed, schools were instituted, books were composed, and both the living and the dead became subservient to the instruction of the young.¹

In the professional training of teachers this change from the apprenticeship to the school system does not seem to have taken place. Under Marcus Aurelius, however, the appointment of teachers to chairs of rhetoric or philosophy was made conditional upon their passing a strict examination.²

That school instruction constituted a part of the professional preparation of the architect in the third century A.D. is indicated in a decree by Diocletian issued in 301, in which teachers of architecture are mentioned. Lampridius states that the emperor Alexander Severus fixed salaries and decreed the erection of lecture-halls (*auditoria*) not only for grammarians, rhetoricians, and physicians, but also for architects and mechanics.³

Perhaps the most striking difference between our attitude toward industrial training and that of the ancient Greeks is the absence of appreciation on the part of the latter of its value as a part of a liberal education. Notwithstanding the careful attention they paid to vocational training in the manual arts and crafts, they seem to have considered its influence harmful rather than otherwise, at least so far as the higher intellectual life is concerned. So much the more strange does it seem to find them anticipating some of our most advanced ideas regarding vocational training—the

¹ *The Decline and Fall of the Roman Empire*, chap. xlv.

² Denk, *Geschichte des gallo-fränkischen Unterrichts- und Bildungswesens*, pp. 68-69.

³ *Alexander Severus* 44.

utilization to this end of the play impulses of children, and the careful adaptation from the beginning of the matter and method of instruction to the pupil's future vocational needs.

The references to vocational training found in the records of ancient Roman life are of interest chiefly for the examples they afford us of transition from the apprenticeship to the school system. This transition seems to have occurred first in what are known as the professional vocations, those involving intellectual rather than manual labor. By the fourth century A.D. architects and mechanicians seem to have been trained at least in part by school methods.

BOOK REVIEWS

Craftsmanship in Teaching. By WILLIAM CHANDLER BAGLEY. New York: Macmillan, 1911. Pp. ix+247. \$1.10.

To the student of education the appearance of a book which indicates the coming of a new member in the group of leaders in school problems is an interesting experience. Dr. Bagley's *Educative Process* and *Class Room Management* have given him high rank in this group. To many who have used these books with appreciation there has been some question over some of the results of the author's tendency to take seriously any waste arising in the practice of what is sometimes vaguely called "the new education." In the second work the desire to correct extravagances in the direction of spontaneity, interest, etc., led to a heavy stress upon habit, drill, and other aspects which are especially the concern of the conservative.

In the present work some of the same tendencies appear, but the author's general positions are established more sympathetically than in his more systematic writings. One gets here the process of the thinking and is led by suggestion to see an evident desire to state both sides of the account.

Nearly all of the twelve sections have been delivered as addresses before various educational societies and schools. Representative titles are "Optimism in Teaching," "The Test of Efficiency in Supervision," "The Scientific Spirit in Education," "A Plea for the Definite in Education," "The New Attitude toward Drill." Among other features one notes the large number of brief, suggestive statements of conclusions reached in educational psychology. There is need of a work giving to the ordinary teacher whatever results are clearly established in this field. This could well be drawn up in case form, similar to that used in legal compilations and in such a book as Devine's *Principles of Relief*. Further direct contributions are also found in Dr. Bagley's excellent concrete illustrations, which range from the placing of Darwin and Fechner in relation to the movement in the history of education to his cases of the effect of environment upon the characteristics of a particular Chinaman and the delightful sketch of the wanderer of sixty-five entering upon a normal-school course.

The first impression is that the author's new book is of much less value than what he has published before, but more consideration finds in it much greater significance than was at first evident.

FRANK A. MANNY

BALTIMORE TRAINING SCHOOL FOR TEACHERS

Educational Values. By WILLIAM CHANDLER BAGLEY. New York: Macmillan, 1910. Pp. xx+267. \$1.10 net.

The aim of this work is to formulate the fundamental bases for the organization of the curriculum in elementary and secondary schools. Approaching the educative process as a means for modifying conduct, the author deals in the first part of the book with the "controls of conduct." The inherited controls are the instincts. The acquired

conduct-controls include habits, ideas, ideals, tastes, and attitudes. It is impossible within the limits which the author has set himself to deal exhaustively with any of these topics, but most of the problems connected with them are touched upon, and the treatment will form a useful review. The importance of ideals, tastes, prejudices, and attitudes as ends is rightly emphasized, for too little attention has hitherto been paid to this aspect of the teaching process. By attitude, prejudices, tastes, etc., or *Bewusstseinslagen*, the general intellectual and emotional make-up which influences adjustment is referred to. In this connection one misses any reference to temperament, which may possibly be regarded as belonging within the same class of intangible controls of conduct. There is no doubt that the schools have neglected the task of instilling ideals, but if the "efficiency of ideals is largely dependent upon . . . the directness of their reference to felt needs" the schools as at present organized have no simple task to perform. The limitations of educative forces in modifying conduct, or the questions of heredity and environment, are treated in chapter vi, and a good résumé of the chief studies on heredity is given. Leaning as he does toward the influence of environment, it is not surprising to find the author insisting on the importance in a democracy of equality of educational opportunity. There is, however, a danger here of confusing equality of educational opportunity with political equality. It is for the educator, surely, to put forward a plea for schools separated, not according to class distinctions, but on the broad lines of intellectual differences.

The second part of the work is devoted to a discussion of functions and values in education. The ultimate aim of education, social efficiency, is ably treated as a criterion of value. A standard of reference having been established, the need for further subdivision into four types of values—utilitarian, conventional, preparatory, and socializing—does not seem clear. Social efficiency subsumes these values, even though no explicit definition is here given. Functions are the psychological results which the educative materials are intended to attain. The author distinguishes six types of functions according to the resulting types of conduct-control; these are the training, instructional, inspirational, disciplinary or indirect training, recreative, and interpretive functions. For purposes of method much is undoubtedly gained in clearness by such a classification. Hitherto it may be said that but three of these have been kept consciously in the foreground, but the essential importance of the different types of conduct-controls once admitted, the inspirational, recreative, and interpretive functions, leading to ideals, tastes, and attitudes, cannot be neglected. It is in connection with these, too, that a phase of education, also too long overlooked, namely, training in appreciation and for leisure, is emphasized. Each of the functions is examined in turn with reference to the social value realized in its fulfilment. Under the treatment of the disciplinary function, a good review, somewhat fuller than in the author's *Educative Process*, is given of the question of formal discipline, the experiments in connection therewith, and its present position. "The method and especially the spirit of instruction and training are the all-important factors in the fulfilment of disciplinary functions."

The influence of the school environment in supplementing the work of the classroom in instilling ideals and standards forms the subject of the final chapter. It is somewhat contradictory to find at the end of a work much of which deals with training in ideals that in those social relations, such as self-government, in which the efficiency of ideals in relation to felt needs might be tested the results have not come up to expectations. It is with all the more interest that one will look forward to the further

work in which the author promises to deal more fully with the methods of teaching. The present volume is full of suggestion to the teacher who desires a clear, analytical statement of the chief factors in the teaching process.

I. L. KANDEL

TEACHERS COLLEGE
COLUMBIA UNIVERSITY

Experiments in Educational Psychology. By DANIEL STARCH. New York: Macmillan, 1911. Pp. vi+183. \$o. 90 net.

This book is a pioneer in the new field of educational psychology. The author was therefore confronted with the difficult task of selecting such experiments from the broad field of experimental psychology as would have a bearing upon education, or of devising new experiments. He had further to organize these experiments into a coherent course. The principle of selection and of organization is evident from an inspection of the topics which are treated and their order in the book. In general the subject-matter of the experiments consists in the psychological processes as they have been isolated and defined in general psychological analysis. Thus there are tests of sensation, imagery, learning, association, apperception, attention, memory, and work and fatigue. The course is introduced by an experiment on individual differences. It will be seen that the order of the topics is that followed in general psychological analysis. The purpose of the experiments may be said, then, to be the examination of such general psychological principles as have most direct bearing upon education.

This is one type of educational psychology. It may be pointed out that there is also another, and at least equally productive, type, which consists in the experimental analysis of specific educational processes, such, for example, as reading, writing, spelling, and counting. Certain types of statistical study which are psychological in their nature are also being effectively applied to the solution of educational problems.

It may be said in general that the experiments which the author has chosen have been well worked out and adapted to their purpose. One feature which may have been suggested by Seashore's *Experiments in Psychology*, and which will be found of great convenience, is that all the material or apparatus necessary for the experiments is furnished in the text or may be easily obtained. This has necessitated considerable skill in the selection and developments of methods. A good feature, which might have been still further extended, is the list of questions in application of the principles which have been determined, given at the end of some of the chapters. Another good device consists in a series of tables or figures showing typical results which have been obtained by the methods prescribed.

A few points of criticism in matters of detail may be made. In the opposite test it seems to the reviewer to vitiate the experiment to have the observer write his answers, since there is time while writing one opposite to think of the next one, and there is as a result a test of speed of writing instead of a test of association. The experiment on the vividness of mental images seems too elaborate for its purpose in such a course as this. In the test of bi-lateral transfer in the learning experiment, which consists in tracing a star in a mirror, the observer is directed to trace the first half of one star with the left hand before the practice series with the right hand, and the remainder after the practice with the right hand. It would be better to trace the complete star in the first trial with the left hand so that the progress between this and the second trial with the left hand, made after the practice series with the right hand,

might be compared with the progress between the first and second trials with the right hand. A greater amount of improvement comes within the first figure than between the first and second, and thus a large part of the apparent effect of the practice with the right upon the left is illusory. In the third section of the tests for attention the observer is asked to look at a group of words consisting of five English words and twenty Greek words, and the fact that the English words are remembered in greater proportion than the Greek words is ascribed to the clearer comprehension of the English words. But in a group of five italicized words and twenty words in ordinary type the italicized words were noticed in greater proportion than the unitalicized. This is ascribed to contrast. At least part of the result in the former case was also, then, due to contrast, and in order to isolate the effect of clearness an equal number of English and Greek words should be chosen. In the fourth section, under attention, the "law of counter attraction" is illustrated by the fact that one can grasp about all of a group of five words, half of a group of ten words, and one-fifth of a group of twenty-five words. This would seem to be due rather to the limitation of the scope of attention. Finally, in the experiment on memory, two selections are given to be memorized, the one by the whole and the other by the part method, with a view to comparing the efficiency of the two methods. It is evident, however, that the shortness of the selections—eight lines each—makes them especially adapted to the whole method, and that a study of the relative applicability of the two methods should include longer and more difficult selections.

As was said at the beginning, this work is a pioneer in the field, and as such is a valuable contribution to educational psychology, for which every worker in the field will be grateful. It will doubtless be widely used as a text where courses in educational psychology are given, and will be freely borrowed from even when not used as a text.

FRANK N. FREEMAN

THE SCHOOL OF EDUCATION
THE UNIVERSITY OF CHICAGO

Practical Botany. By JOSEPH Y. BERGEN and OTIS W. CALDWELL. Boston: Ginn & Co., 1911. Pp. vii+545. Illustrated.

This book represents very clearly a breaking away from the conventional text for high-school botany. Its authors are well known as successful writers of botanies for high schools, and this volume, as was to be expected, sustains their reputation for good science and good book-making. The keynote is no longer the discipline of the laboratory, but the acquisition of information regarding the world's work. For the last five years the schools have been beset on all sides with the clamor for vocational studies, and the school men, in the writer's opinion, have not courageously met and directed the demand for change. It seems to be accepted that change we must have. Business and manual training and agriculture would crowd from their time-honored seats the classics and pure science.

Confining our review to biological studies, it may be said that various methods have been suggested for meeting the situation. Some desire that botany and zoölogy be replaced by agriculture and the so-called civic biology; others would precede these more practical courses by courses in botany and zoölogy; while still others would make a sort of combination of applied and pure science, both to be given in a single course.

It is the last method that the book before us attempts. After two chapters on the work and general relations of plants in nature, the authors give 130 pages to the morphology, work, and uses of the roots, stems, leaves, flowers, and fruits of higher plants. Then follow 230 pages on the study of groups, from the bacteria to flowering plants, in which, not only the usual morphology is given, but the relations of various plants in agriculture, the industries, and hygiene are dwelt on; and this extensive treatment is followed by 125 pages on forestry, plant breeding, plant industries, weeds, and ecological groups.

The book is not a laboratory guide for the pupil; it is a text of over 500 pages from which he may recite for a year. The skilful teacher can make an accompanying guide for the laboratory, and make the laboratory work botany, agriculture, "civic biology," or a combination of all these. The unskilled teacher, in using the book, will probably degrade the work into mere textbook-learning.

With so much attention given to the diverse applications of science, the book necessarily lacks the unity of the manuals now generally used. This lack of unity, lack of progress in the course, with the still more serious departure from the strict training the laboratory method has boasted, and the substitution thereof of the acquisition of a great body of data without personal experience in its acquisition—these things make the book an experiment for all laboratory sciences in the secondary schools. But apparently the schools are determined to make the experiment; and it is well that they have such a worthy book as the present one to aid them.

F. C. NEWCOMBE

THE UNIVERSITY OF MICHIGAN

Opportunities in School and Industry for Children of the Stockyards District.

By ERNEST L. TALBERT. Chicago: The University of Chicago Press, 1911. Pp. vi+64. 25 cents.

This is a report of one of six studies which have been made by the University of Chicago Settlement of the conditions of Chicago's stockyards community. The study in question confines itself to a consideration of the problems relating to children between fourteen and sixteen years of age.

Although the report relates to a single locality, it has a wide significance, because it is indicative of the kind of information which is being sought in many of our cities and which is now recognized as pertinent to educational discussions. The value of the report is enhanced by the background of personal relationship which exists between the individuals "investigated" and the University of Chicago Settlement workers. It is interesting to note that the conclusions quite generally reinforce those which have been reached by investigations of a purely statistical nature covering much larger fields.

The scope of Dr. Talbert's investigation is concisely stated in his introduction to the report as follows:

"What are the industrial opportunities for children, especially those between fourteen and sixteen years of age, in the stockyards district? What are the jobs they secure, their wages, and the chances for advancement? Does the public school adjust them to the economic environment? What is the attitude of parent and child to the school and to the job? What is the relation of the income of the family to the early leaving of school? What is done to bridge the gap between school and work, and to

guide the youth to the vocation suited to his capacity and to future usefulness? What may be done?

"These are the main topics of inquiry in this study. They relate principally to the immediate situation in the school, the family, and juvenile work, but in their implications they are a part of the wider problem of the moral and civic welfare of the children and of the community. They touch the effect of the work which father and child pursue upon social attitude, the consequences of irregular employment and blind-alley jobs. They revive the problem of the function of the public school in an industrial democracy."

One of the most significant conclusions reached is that there is no important relation between the initial wage which boys and girls of fourteen to sixteen years of age receive and the number of years which they have spent in school, or the number of grades which they have covered during that time. It would seem that a very considerable majority of the children and their parents see no connection between the school and vocational life, and that they are satisfied that all the necessary school requirements have been fulfilled when the fourteenth year is reached, regardless of educational attainments.

Regarding the attitude of the child toward the school the report says:

"Leaving aside such drawbacks as unfavorable home conditions, improper food, and the personal dislike of teachers, the elements of the child's opinion of the school may be summed up in two counts. He feels that there is a lack of interest, activity, and appeal to his constructive powers in the present course of study; and he contrasts this situation with the wider world of amusement, freedom, and contact with people. Second, he cannot see the connection between what he is studying and his future job.

"The proof of this conclusion is drawn from observation of the schools, the testimony of teachers, and acquaintance with the child and the parent."

Section II, dealing with the family income, is most enlightening. The personal records and the classified data again interpret each other in a most striking manner.

"Those families in which the average amount is \$3 or over per person per week are put into Class 1, those whose average is between \$3 and \$2 per person per week are placed in Class 2, and those whose average is less than \$2 are put into Class 3.

"The result of the estimate was: thirty-seven families belonged to Class 1, sixty-four to Class 2, and one hundred and sixteen to Class 3. That is, 53 per cent belonged to families of a very low economic grade, and in which, we may presume, the wages of the children were absolutely needed; 47 per cent of the families were able to keep the boys and girls in school, judged by the amount of money made by the family at the time the child left school."

The report seems to show at once the present necessity for child labor and its relative futility when left to chance opportunity. This leads to the belief that the function of the school should be so enlarged as to assist the children in selecting their work and in fitting them for it in some degree. It is believed that the work in cooking, sewing, and manual training should be very largely extended, but the following conclusion is reached:

"What is more desirable is separate vocational courses. There should be teachers conversant with shop methods and discipline. Vocational training methods ought to be given a fair trial. To add to an already full curriculum a number of occupational subjects taught according to the formal pedagogical methods is clearly an unsatisfactory compromise."

Section IV gives the following summary:

"The leading items intended to be emphasized in the foregoing discussion are:

"1. The district studied is peopled by immigrants of various races; their work is unskilled; and their main source of employment is the stockyards.

"2. The testimony of principal, teacher, child, and parent unites in the conclusion that the public school is not meeting the needs of adolescence and adjusting the child to his future work.

"3. The great exodus from school comes before the seventh grade, and shortly after the child reaches the age of fourteen.

"4. The ignorance of parents, the willingness of children, and the pressure of straitened circumstances combine in forcing boys and girls to leave school for work as soon as the law will permit it.

"5. Few children from the neighborhood go to high school, trade school, or keep up any form of educational interest after leaving school.

"6. Yet the boys and girls have talents and abilities in special directions.

"7. The occupations entered are easily learned, mechanical, and devoid of educational value.

"8. The kind of jobs secured is much a matter of chance; the migration from place to place does not lead to better opportunities; the pay is small; and the net result is instability of character.

"9. A number of 'subnormal' boys are as successful in industry as many 'normal' boys.

"10. There is no marked economic advantage to be gained by a longer stay in school; before the age of sixteen preparation in school does not count, considering the ordinary run of mechanical occupations open to children.

"11. Over half of the families from which the working children come have such a low income that the wages of the boy and girl are judged necessary.

"12. The experience of older boys and girls shows a small average contribution to the family income, a short average time in each position, and a long average period of idleness. All of these persons stopped school during the fourteen-to-sixteen-year period.

"13. Aside from parasitic industries, there is no economic necessity for juvenile labor, according to the testimony of employers.

"14. The public school is best adapted to deal with the problem of vocational direction."

The report recommends, first, the raising of the compulsory school age to at least sixteen years; second, the establishment of continuation schools; and, third, the reorganization of the existing day school. While we agree heartily with these recommendations we believe that they are given in the reverse order of their importance. It is a fair question whether raising the compulsory school age to sixteen, so long as the present type of school is the only one provided for these children in the stockyards district, will not work more harm than good. It is our firm belief that what is first needed is a thorough revision of the course of study of the elementary schools of such districts. When this revision has been brought about, and the schools have been proved to be truly effective in helping to prepare these children for their early economic struggle, the question of compulsory attendance can be more successfully and more justly considered.

The establishment of the continuation school does not in any way affect the above question, and it should unquestionably be brought about as soon as possible.

On the whole, the report is one of more than local importance, and well repays the study of anyone interested in the education of the masses.

FRANK M. LEAVITT

THE SCHOOL OF EDUCATION
THE UNIVERSITY OF CHICAGO

Selected Orations and Letters of Cicero, to Which Is Added the Catiline of Sallust.

Edited by H. W. JOHNSTON and H. M. KINGERY. Chicago: Scott, Foresman & Co., 1910. Pp. 431+120.

This is a revision, made by Professor Kingery of Wabash College, of the 1893 edition by Professor Johnston of Indiana University. It is accompanied by a text edition for class use, as is usual with books for advanced students. Without calling attention to the differences between the two editions (which are specified in the preface to the revised edition), we shall speak of the characteristics of the second edition.

In addition to the six orations commonly read, there are included the first Verrine and part of the second, the orations for Marcellus and Ligarius, and the fourth Philippic. There is nothing specially new in this, but there is a novelty in the addition of twenty-one well-selected letters and almost the whole of Sallust's *Catiline*. The broad range of contents gives an opportunity for the variety in reading which is requested so constantly by many teachers.

The introduction on the life of Cicero is unusually interesting. It is rather more full, perhaps, than is customary, but if that is a fault it is atoned for by genuine merit both in statement of fact and in point of view. The lengthy account of the government of Rome is very welcome. Some features of Roman government are always well known by students entering college, while other features are utterly unknown. This section in its condensed form could not easily be made readable; nor indeed should that be attempted. It is the facts the student needs, and the facts themselves will interest him.

No bibliography would be satisfactory unless absolutely complete. The one here given is not complete, and hence is not satisfactory. No two persons would include the same things. It is therefore very questionable whether a bibliography is worth while, especially on a period where bias or personal feeling is so strong. The list of books is not intended for the pupil, but for the teacher. Better let the teacher make his own selection according to his own bias. Questions arise in reference to many books included. For instance, why include Ferrero at all? Why a long list of smaller Roman histories? Of what service will *Sources of Roman History, B.C. 133-70*, be to a student almost all of whose reading relates to events subsequent to 70? Why several parallel books on monuments and antiquities? Why include Trollope's *Life of Cicero*, and exclude Strachan-Davidson? Greenidge's *Legal Procedure of Cicero's Time* is almost too difficult for college students, and therefore useless for high-school purposes.

One is here reminded of a defect common to all editions of Cicero, which the present edition seeks in some measure to remedy. The excursus on Roman criminal trials, containing much the same matter as Gow, or the revised edition of Abbott, is very good, but much more use should have been made of it in the notes. The excursus and the notes should be correlated. Experience has shown that, after spending much time on the orations of Cicero, students come to college with a knowledge of

many historical facts but rarely know who was prosecuted in the case arising out of Catiline's conspiracy, or on what charge. They seldom know how the case was conducted, or should have been conducted. So I turned eagerly to this excursus, but could not find it stated whether Cicero employed the proper officers to make the arrests at the Mulvian Bridge; whether he was legally justified in forcing the defendants to give evidence in their own case; whether he was right in hearing the trial himself, or should have sent the matter to one of the standing courts (this point is briefly treated elsewhere); whether it was legal to proceed with the case while the prisoners were without counsel; whether he observed correct procedure in finishing the trial before breakfast on the morning after the arrest. The question of the power to pronounce sentence granted by the *senatus consultum ultimum* is well treated, but there are a full score of nice legal points in the conduct of the case not hinted at. Likewise, in the introduction to the *Archias*, the editor does not tell in what court Archias was being tried; nothing is said of procedure; in the note on *iudices* no statement is made, and no reference given where information could be obtained, as to the composition of the court. As the Roman law and system of government are Rome's greatest bequest to the world's welfare and advancement, it is a pity that students should be allowed to pass through a long Latin course so utterly ignorant of the best of what was Roman. But this criticism will apply to all editions of Cicero's orations, not alone to this one, and in fact less to this one than to the majority of others.

The vocabulary is pleasing. Instead of giving numerous possible meanings to a verb or noun, a few well-chosen important meanings are put down in a condensed form. The condensation here is partially offset by the resulting necessity for a full index, which must even contain an explanation of the meaning of phrases. For instance, in the vocabulary under *dies* no mention is made of the phrase *in dies*; this must be sought in the index. It is difficult to determine except by actual use whether this is an advantage or the reverse.

The notes are in general somewhat brief, which is a decided gain. The grammatical references in the early part of the book are rather numerous, although not too numerous, but grow rarer, and toward the end the notes are almost restricted to explanations of phrases and to historical comments. The translations of phrases are good, and the explanations apt and excellently condensed. Occasionally the book is better than the editors seem to think. Thus on *Cat. 2, 9, 2-5* the note on *cursus honorum* refers to note on *Cat. 1, 11, 19*, where reference is made to Abbott's *Roman Political Institutions*, whereas the introduction (p. 63) gives sufficient information on the subject.

Long vowels are marked throughout the text, and of course also in the small text edition. The good authority of Bennett's *Latin Language* is followed. On questions of text the editors follow the Teubner edition very generally, and without mentioning the work of Clark, Peterson, Tyrrell, or Baiter and Kayser.

On the whole, one is very favorably impressed with the book. It shows a conscientious effort to give the necessary information on syntax, history, style, and argument. It endeavors to give the student a just estimate of Cicero as a man, an orator, and a statesman. It deserves a high place among current editions for the study of Cicero. Its faults are the faults of all other editions; or perhaps only show the idiosyncrasy of the reviewer.

RICHARD WELLINGTON HUSBAND

DARTMOUTH COLLEGE

Beginnings in Agriculture. By ALBERT RUSSELL MANN. New York: Macmillan, 1911. Pp. xii+341. \$0.75.

In several respects this book stands out in marked contrast with the dead level of most agricultural texts written for the seventh and eighth grades. It possesses a literary style of real merit, which holds the attention and invests the commonplace with a certain charm.

Part I, "The Affairs of the Farm," is something of a departure, and is intended to give a setting to what follows, to furnish matter for reading rather than for recitation. The other three parts deal respectively with the soil, farm plants, and farm animals. Each type of plant and animal has a very satisfactory treatment of its history, nature, culture, varieties, and worth. Each of the forty-one chapters is followed by a set of "problems" calculated to set the pupil to thinking, though but few of them are distinctly "review questions." They serve to connect the text with the home and community experiences of the pupil. Some call for direct observation or experimentation, others for home questions or reflection only.

From the standpoint of information the chapters on soil and that dealing with the plant as a living thing are ample for the upper grammar grades, but from another point of view they are disappointing. Agriculture and other forms of nature-study, home economics, and manual training in the grades fail signally of realizing their opportunities if they do not help to decrease the pupil's slavery to the book. The chapters referred to are on the topics *par excellence* calling for demonstration and student experiment; but they use only a trifling part of the wealth of material available. A specific reference to some of the excellent bulletins and manuals on soil and plant experiments would have been of service to the less-informed teacher, who might infer from the small number of experiments given among the problems that no more could profitably be used.

There are an unusually large number of illustrations which really illustrate, though some of the cuts could easily be spared. The book justifies itself, and deserves careful examination by discriminating teachers.

C. H. ROBISON

STATE NORMAL SCHOOL
UPPER MONTCLAIR, NEW JERSEY

Mental Discipline and Educational Values. By W. H. HECK. 2d ed. New York: John Lane Co., 1911. Pp. 208.

In the second and somewhat enlarged edition of this book citations from the reports of experiments and discussions which have appeared in the last two years, since the publication of the first edition, have been added, as well as a more complete bibliography. The chapter on the localization of function, which was not very satisfactory in the first edition, has been reduced in length, and in part restated, to the distinct advantage of the book as a whole. The book remains an eminently satisfactory discussion for class use, the review of the experimental studies and the emphasis given them in the longest chapter of the book being of particular value.

It would be most fortunate for the teaching of education and for school practice if more educational subjects could be thus handled and kept up to date.

W. F. DEARBORN

THE SCHOOL OF EDUCATION
THE UNIVERSITY OF CHICAGO

BOOKS RECEIVED

EDUCATION AND PSYCHOLOGY

- Outlines of School Administration.* By ARTHUR C. PERRY. New York: Macmillan, 1912. Pp. ix+452. \$1.40.
- The Status of the Teacher.* By ARTHUR C. PERRY. (Riverside Educational Monographs. Edited by HENRY SUZZALLO) Boston: Houghton Mifflin Co., 1912. Pp. xii+78. \$0.35.
- Outline of a Course in the Philosophy of Education.* By JOHN ANGUS MACVANNEL. New York: Macmillan, 1912. Pp. ix+207. \$0.90 net.
- Great Educators of Three Centuries: Their Work and Its Influence on Modern Education.* By FRANK PIERREPONT GRAVES. New York: Macmillan, 1912. Pp. ix+289. \$1.10 net.
- Some Fundamental Verities in Education.* By MAXIMILIAN P. E. GROSZMANN. With a Symposium Preface by FREDERICK E. BOLTON, W. GRANT CHAMBERS, A. B. POLAND, and H. H. HORNE. Boston: Richard G. Badger, 1911. Pp. xix+118. Illustrated. \$1.00.
- Public Education in Germany and in the United States.* By L. R. KLEMM. Boston: Richard C. Badger, 1911. Pp. 350. \$1.50.
- The Rise of the High School in Massachusetts.* By ALEXANDER JAMES INGLIS. (Teachers College Contributions to Education, No. 45.) New York: Columbia University, 1911. Pp. vii+166. \$1.50.
- Chapters from Modern Psychology.* By JAMES ROWLAND ANGELL. New York: Longmans, Green & Co., 1912. Pp. vii+308. \$1.35 net.
- United States Bureau of Education Bulletins, 1911. No. 13, Whole Number 460. *Mathematics in the Elementary Schools of the United States.* (International Commission on the Teaching of Mathematics, The American Report, Committees I and II.) Pp. 185. No. 16, Whole Number 463. *Mathematics in the Public and Private Secondary Schools of the United States.* (International Commission on the Teaching of Mathematics, The American Report, Committees III and IV.) Pp. 187. Washington: Government Printing Office, 1911.
- Monthly Record of Current Educational Publications.* Compiled by the Library Division of the Bureau of Education, under the Direction of JOHN D. WOLCOTT, Acting Librarian. (United States Bureau of Education, Library Circular No. 1.) Washington: Government Printing Office, January 15, 1912. Pp. 9.
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- Forestry in Nature Study.* By EDWIN R. JACKSON. (United States Department of Agriculture, Farmers' Bulletin 468.) Washington: Government Printing Office, 1911. Pp. 43. Illustrated.

- Standard Form for Reporting the Financial Statistics of Public Schools.* By L. G. POWERS and W. S. SMALL. (Department of Commerce and Labor, Bureau of the Census.) Washington: Government Printing Office, 1911. Pp. 28.

ENGLISH

- Shakespeare's King Henry the Fifth.* Edited for Use in Secondary Schools by EDGAR COIT NORRIS. New York: Silver, Burdett & Co., 1911. Pp. 136. Illustrated. \$0.30.
- The Golden Treasury.* Selected from the Best Songs and Lyrical Poems in the English Language and Arranged with Notes by FRANCIS T. PALGRAVE. Edited with an Introduction and Further Notes by ALLAN ABBOTT. (Merrill's English Texts.) New York: Charles E. Merrill Co., 1911. Pp. 545. With a portrait. \$0.50.
- Macmillan's Pocket Classics. *The Iliad of Homer.* Translated by ALEXANDER POPE. Edited by CHARLES ELBERT RHODES, with an Introduction, Notes, and a Glossary. Pp. xxix+642. *Tennyson's Idylls of the King.* Edited with Introduction and Notes by CHARLES W. FRENCH. Pp. xxv+434. *In Memoriam.* By ALFRED LORD TENNYSON. Edited with Introduction and Notes by J. W. PEARCE. Pp. liii+275. Each volume with frontispiece. New York: Macmillan. Each, \$0.25.

LATIN AND FRENCH

- The Common People of Ancient Rome: Studies of Roman Life and Literature.* By FRANK FROST ABBOTT. New York: Scribner, 1911. Pp. xii+290. \$1.50.
- Molière's Les femmes savantes.* Edited with Introduction, Notes, and Vocabulary by MURRAY PEABODY BRUSH. New York: Macmillan, 1911. Pp. xviii+165. \$0.35.

MATHEMATICS AND SCIENCE

- School Algebra.* By FLETCHER DURELL. New York: Charles E. Merrill Co., 1911. Pp. xviii+507. With portraits. \$1.10.
- Manual of Experimental Physics for Secondary Schools.* By FRED R. NICHOLS, CHARLES H. SMITH, and CHARLES M. TURTON. Revised by CHARLES H. SMITH, WILLIS E. TOWER, and CHARLES M. TURTON. Boston: Ginn & Co., 1911. Pp. xxvi+324. Illustrated. \$0.80.
- Laboratory Problems in Physics.* To accompany *Crew and Jones's Elements of Physics.* By FRANKLIN T. JONES and ROBERT R. TATNALL. New York: Macmillan, 1912. Pp. ix+81. \$0.50.
- Theoretical and Physical Chemistry.* By S. LAWRENCE BIGELOW. New York: The Century Co., 1912. Pp. xiii+544.
- Physiography for High Schools.* By ALBERT L. AREY, FRANK L. BRYANT, WILLIAM W. CLENDENIN, and WILLIAM T. MORREY. Boston: D. C. Heath & Co., 1912. Pp. vi+450. Illustrated.
- A Guide for the Study of Animals.* By a Committee from the Biology Round Table of the Chicago High Schools: WORRALLO WHITNEY, Chairman, FREDERIC C. LUCAS, HAROLD B. SHINN, and MABEL E. SMALLWOOD. Boston: D. C. Heath & Co., 1911. Pp. ix+197.

CURRENT EDUCATIONAL LITERATURE IN THE PERIODICALS¹

IRENE WARREN

Librarian, School of Education, The University of Chicago

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- AITON, GEORGE B. The small high school of the middle west: a Minnesota type. *School R.* 20:90-97. (Fe. '12.)
- (An) American education for an English peer. *Lit. D.* 44:205. (3 Fe. '12.)
- Arguments advanced for a recreation commission. *Playground* 5:351-53. (Ja. '12.)
- BARDEEN, C. W. The monopolizing woman teacher. *Educa. R.* 43:17-40. (Ja. '12.)
- BEYER, HENRY G. The international hygiene exhibition at Dresden. *Pop. Sci. Mo.* 80:105-28. (Fe. '12.)
- BOYNTON, PERCY H. Suggestions for the English-literature section of a high-school library. *School R.* 20:111-16. (Fe. '12.)
- (The) "boy's own books" of today. *Lit. D.* 44:211-12. (3 Fe. '12.)
- BRICKER, GARLAND A. Problems in the experimental pedagogy of elementary agriculture. *J. of Educa. Psychol.* 3:29-34. (Ja. '12.)
- CAMERON, NORMAN. A new method for determining rate of progress in a small school system. *Psychol. Clinic* 5:251-64. (Ja. '12.)
- CHUBB, PERCIVAL. The menace of pedantry in the teaching of English. *School R.* 20:34-45. (Ja. '12.)
- COOPER, CLAYTON SEDGWICK. The American undergraduate. *Cent.* 83:514-23. (Fe. '12.)
- (The) cultural and the vocational in the college curriculum. *Educa.* 32:284-309. (Ja. '12.)
- ALLINSON, Culture, the ideal of the college. 284-92.
- BIRDSEYE, The college curriculum as a preparation for vocation. 293-309.

¹ *Abbreviations.*—*Atlant.*, *Atlantic Monthly*; *Cent.*, *Century Magazine*; *Cur. Lit.*, *Current Literature*; *Educa.*, *Education*; *Educa. R.*, *Educational Review*; *El. School T.*, *Elementary School Teacher*; *Harp. W.*, *Harper's Weekly*; *J. of Educa. Psychol.*, *Journal of Educational Psychology*; *Lit. D.*, *Literary Digest*; *Pop. Sci. Mo.*, *Popular Science Monthly*; *Psychol. Clinic*, *Psychological Clinic*; *R. of Rs.*, *Review of Reviews*; *School R.*, *School Review*; *Sci. Am. Sup.*, *Scientific American Supplement*; *Scrib. M.*, *Scribner's Magazine*; *Teach. Coll. Rec.*, *Teacher's College Record*.

- DAVISON, CHARLES. The education of Charles Darwin. *Educa. R.* 43:125-33. (Fe. '12.)
- DRAPER, ANDREW S. Rural supervision in New York. *Educa. R.* 43:193-98. (Fe. '12.)
- Earning-power of young college men. *Lit. D.* 44:212-13. (3 Fe. '12.)
- EASTMAN, CHARLES A. (OHTYESA). Education without books. *Craftsman* 21:372-76. (Ja. '12.)
- FINLAY-JOHNSON, HARRIET. Education dramatized. *Atlan.* 109:256-64. (Fe. '12.)
- FISKE, THOMAS S. The college-entrance examination board. *Educa. R.* 43:155-67. (Fe. '12.)
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